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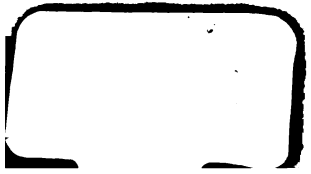
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Introduction to biblical Hebrew



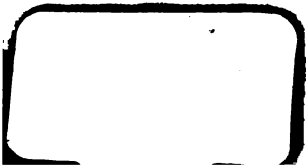
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INTRODUCTION
TO
BIBLICAL HEBREW.

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HADDINGTON PLACE WORKS.

INTRODUCTION
TO
BIBLICAL HEBREW
PRESENTING
GRADUATED INSTRUCTION
IN THE
LANGUAGE OF THE OLD TESTAMENT.

BY
JAMES KENNEDY, B.D.,
ACTING LIBRARIAN IN THE NEW COLLEGE, AND ONE OF THE
ADDITIONAL EXAMINERS IN DIVINITY AT THE
UNIVERSITY, EDINBURGH.

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P R E F A C E

While the author held the office of Hebrew Tutor in the New College, it was his practice to dictate to the students, from day to day, a few paragraphs presenting in progressive order the general principles of the language. After each of these had been fully explained and illustrated by a variety of examples, there was prescribed a written exercise bearing on the subjects treated, and requiring the application of the rules already given. As the results of this plan proved very satisfactory, the writer's esteemed Professor, Dr. A. B. Davidson, and others, strongly urged the publication of these notes with the accompanying exercises. Accordingly, an endeavour was made to transmit to writing the detailed explanations and illustrations which had previously been given in verbal form, and as far as possible to perfect the whole by numbering the leading paragraphs and introducing references throughout, so as to avoid unnecessary repetition. But lack of requisite leisure prevented the speedy accomplishment of the task, while other literary engagements—including the translation of Ewald's *Syntax*¹—subsequently occasioned further delay. In compliance, however, with renewed requests, the work now appears, in the hope that it may serve to promote the earnest and loving study of the language through which God spake in time past unto the fathers by the prophets.

¹ Edinburgh : T. and T. Clark.

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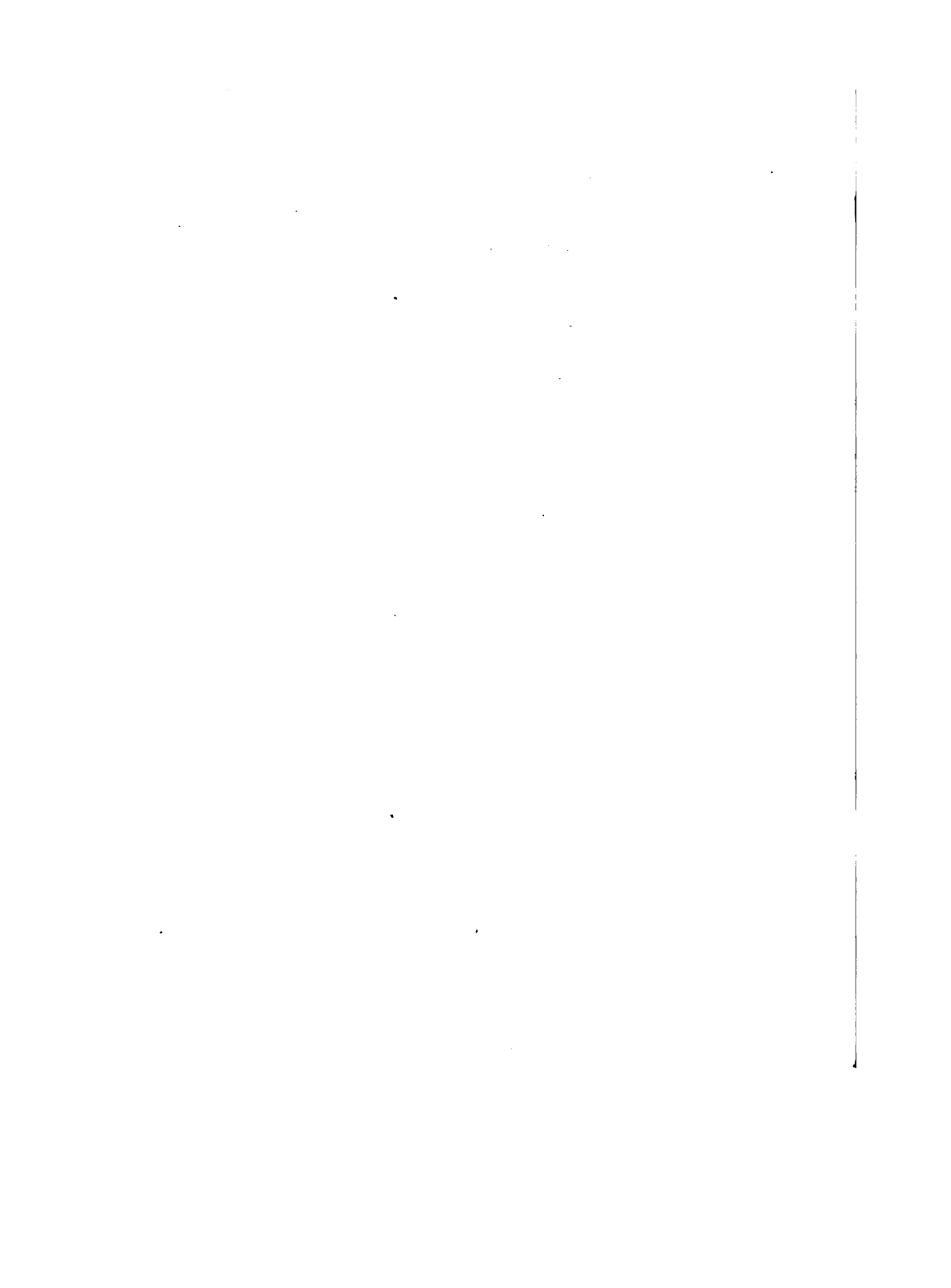
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Paradigms of Verbs, Nouns, Numerals, and Inseparable Prepositions	
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N O T E

After careful perusal of pages 1—20, the student may at once proceed to the Introductory Exercises (pages 30—36), and then resume consideration of the Preliminary Matter, from page 24 to 29. The Accents (38 ff.) need not be much regarded until considerable progress has been made in reading.



THE SHEMITIC LANGUAGES.

1. The Hebrew language forms one branch of the Shemitic¹ family, which is chiefly spread over south-western Asia. The different members of the group may be thus arranged:—

I. NORTH SHEMITIC, OR ARAMAIC.

Western or Palestinian Aramean.
Eastern Aramean, or Syriac.

Samaritan.

II. MIDDLE SHEMITIC (CANAANITIC)
{
Phenician (Punic).

{
Hebrew.

III. SOUTH SHEMITIC

Ethiopic.
Arabic.

IV. EASTERN SHEMITIC, OR ASSYRIAN.

I. The two branches of Aramaic—which is the simplest and rudest among this group of languages—though written with different characters, are really very similar. (a.) Of Western Aramean—often incorrectly called ‘Chaldee’—we have specimens in some parts of the Old Testament (Dan. 2:4 to 7:28; Ezra 4:8 to 6:18, and 7:12-26; Jer. 10:11; and two words in Gen. 31:47) and more fully in the ‘Targums’ or paraphrastic translations of

¹ This designation is far from correct; for the Phenicians, whose language is included, were descended from Ham, while there are many nations descended from Shem whose language is radically different from those of the Shemitic group. But no more fitting name has yet found general acceptance, though ‘Syro-Arabic’ and ‘Western Asiatic’ have both been proposed, and certainly are somewhat more appropriate.

the Hebrew Scriptures, the 'Gemara' or more explanatory and supplementary portion of the Talmud of Jerusalem, &c. This literature is obviously Jewish in its essence and spirit. (b.) Of Syriac literature, the earliest remaining specimen is the Peshito version of the Scriptures, dating from the second century after Christ. The language—the literary medium of the Syrian Christians—enjoyed a flourishing period, extending from the beginning of the fourth to the tenth century, during which valuable works were composed. This sub-dialect has an alphabet of its own, and even this in two forms, the Peshito and the Estrangelo. (c.) The Samaritan is represented by a version of the Pentateuch, liturgies, and other remains : this also has a peculiar alphabet. II. (a.) The classic Hebrew is contained in the Old Testament Scriptures ; but there is a very large amount of later literature, founded on the ancient model. (b.) Of the Phœnician, which is very closely allied to the Hebrew, there are few remains beyond inscriptions on public monuments and on coins. III. (a.) The Arabic, with an alphabet different from those of the dialects already mentioned, is the most polished and most fully developed, while its literature is perhaps the richest, of all the Shemitic languages : it is also the most widely spoken, having spread far beyond its original seat. (b.) The Ethiopic, or Geez, which is written in yet another and very peculiar character, is still used in Abyssinia, but merely for ecclesiastical purposes, the classical standard being the translation of the Bible : modern dialects are the Tigré and the Amharic. IV. The Assyrian is found in the cuneiform inscriptions now being deciphered, which show still another form of writing.

The Hebrew, like most of the Shemitic group, is written *from left to right*—only the Ethiopic and the Assyrian, like our western languages, being written from left to right. The forms of the letters now employed (the 'square' characters) probably came into general use about the 5th century B. C. The alphabet (22 letters) consists only of *consonants*, some of which, however, were used as 'vowel-letters' (13). The vowel-signs (24), which form a later addition (16), are mostly placed *under* the consonants.

2. THE HEBREW ALPHABET.

Order.	Forms.	Hebrew Name.	English Sound.	Meaning of the name.	Numeric value.
1	א Final ¹	אֶלֶף ²	hā-lép ³	Ox	1
2	ב	בַּיִת	beyt	House	2
	ג	גִּמְלָה	gīṽ-mél	Camel	3
	ד	דַּלֶּת	dā-lét	Door	4
	ה	חַלּוֹן	he ^h	Window?	5
	ו	וָו	wāw	Hook or peg	6
	ז	זַיִן	za-yin	Weapon	7
	ח	חֵטֶת	heyt	Fence	8
	ט	טֵיט	teyt	Snake?	9
	י	יָד	yōd	Hand	10
	כ	כַּף	kap	Hand (curved)	20
	ל	לַמְדָּה	lā-méd	Ox-goad	30
	מ	מַיִם	mēm	Water	40
	נ	נִינ	nūn	Fish	50
	ס	סַמְכָה	sā-mék	Prop	60
	ע	עַיִן	‘a-yin	Eye	70
	פ	פֶּה	pe ^h	Mouth	80
	צ	צַדִּיק	zā-dey		90
	ק	קֹדֶשׁ	qōp		100
	ר	רֵשֶׁת	reys	Head	200
	ש	שֵׁן שֵׁן	sh ⁿ , sh ⁿ	Tooth	300
	ת	תָּה	tāw	Sign or cross	400

Page 2, line 7 from foot. For left to right, read right to left.

¹ Final forms are those used only at the end of words : compare our obsolete printing and printing *sen/ser*.

² In the tone does *not* fall upon the final syllable (42), one of the accents or some other sign will generally mark the penult tone.

³ Roman notation mostly used in this work to represent the Hebrew, see consonants, 24 and 27 for the vowels. On syllabification, see 33—37.

1. Observe the similarity in form of כ, כּ, כֿ, נ, נּ, נֿ; ר, רּ, רֿ; ה, הּ, הֿ; י, יּ, יֿ; ו, וּ, וֿ; ז, זּ, זֿ; ש, שּ, שֿ.

2. Words must not be divided at the termination of a line. But certain letters may be so expanded as to occupy more space; these form the words תֵּן לְתָרְסָה the tent of Tamar, and are dilated thus—

ת תּ תֿ ל לּ לֿ

The skill and judgment shown by modern compositors, however, especially in spacing, render dilatation almost unnecessary.

3. From lack of special signs, numbers in Hebrew (as in Greek and other languages) are marked by letters of the alphabet. The *units* are expressed by the letters א to ט, the *tens* by י to ט, while 100 to 400 are expressed by פ to ט. To indicate the other hundreds after this, either the final forms of the letters may be used (ך=500, ס=600, ש=700, ע=800, צ=900); or ת (=400) may be combined with other hundreds (thus טת=600). When numbers are conjoined, the greater is put first; e. g. 245 is marked by הטה. Thousands are marked by unit-signs with double dots above; e. g. תת=1000.

Exc. Fifteen and sixteen are expressed by טו (9+6) and טז (9+7),—not תי and יו, because these combinations coincide with the initial portion of the sacred name יהוה.

Hebrew letters.	Transliteration.	Powers.
א	h	1. At the beginning of syllables, an almost inaudible <i>h</i> (as in <i>hour</i>), e. g. אָז <i>hāz</i> , then. 2. At the end of syllables, silent <i>h</i> (as in <i>ah!</i>), e. g. אָבָה <i>bāh</i> , he came. Cf. הּ, ךּ, below.
ב	b	1. Hard <i>b</i> (as in <i>bat</i>), e. g. בֵּן <i>bēn</i> , son. ¹
בּ	b̄	2. Aspirated <i>b</i> (Gael. <i>bh</i>), like <i>v</i> in <i>van</i> ; as בָּבֶל <i>bāb</i> , heart.
ג	g	1. Hard <i>g</i> , as in <i>go</i> ; e. g. גֵּב <i>gēb</i> , back. ¹
גּ	ḡ	2. Soft <i>g</i> , or <i>gh</i> (cf. בּ, רּ), as at the end of גַּי <i>roaf</i> .
ד	d	1. Hard <i>d</i> , as in <i>did</i> ; e. g. דָּג <i>dāg</i> , fish. ¹
דּ	d̄	2. Soft <i>d</i> , like <i>th</i> in <i>thee</i> (cf. תּ); e. g. דָּבַר <i>bad</i> , a part.
ה	h	1. At the beginning of syllables, it is sounded as in <i>hat</i> ; e. g. הָר <i>har</i> , mountain.
	h̄	2. At the end of syllables, silent <i>h</i> (cf. א), as הַי <i>zēh</i> , this. On both these cases, cf. הִתְנַחֵם <i>hā-bēh</i> , give! and our <i>hah!</i>
ו	h	3. But at the end of a word, it takes the hard sound, if written with Mappiq (20), as וָבָה <i>bāh</i> , in her.
וּ	w	1. Its consonantal sound is really that of <i>w</i> in <i>we</i> , e. g. the name of the letter itself, וּ <i>wāw</i> , though some pronounce it <i>v</i> , as in וְיָהּ <i>Yehō-vāh</i> (24, 7, Obs. 2). 2. When joined with homogeneous vowels (13, Obs. 1), it quiesces in them, e. g. וּב <i>bē</i> , in him, וּל <i>lū</i> , if.
ז	z	Our <i>z</i> , as in זָבַד <i>zēd</i> , proud. Cf. צ below.

¹ Regarding the double sound of the 'mutables,' see 7 and 18.

Hebrew letters.	Transliteration.	Powers.
ח	h	A very strong <i>h</i> , resembling <i>ch</i> in <i>loch</i> , as חַג <i>häg</i> , a feast.
ט	t	A very sharp <i>t</i> (cf. פ below), as in טֵיטֵי <i>tyt</i> , clay.
י	y	1. Consonantal, like <i>y</i> in <i>you</i> , whether (a) at the beginning of a syllable, as in יָם <i>yām</i> , sea; or (b) at its close, after a heterogeneous vowel (13, Obs. 1), as in יַחַד <i>yaḥad</i> , (27) living. 2. Vocalic, quiescing in a homogeneous vowel preceding, as in יָיִן <i>yayin</i> , in me.
כ	k	1. Our <i>k</i> , or hard <i>c</i> , as in כֶּן <i>kēn</i> , thus. Cf. ק.
כּ	k	2. The same sound aspirated, verging to that of פ. Both are exemplified in כּוֹכַב <i>kō-kāb</i> , star.
ל	l	Our <i>l</i> ; e. g. לַיִל <i>la-yil</i> , night.
מ	m	Our <i>m</i> , as in מִטְמָה <i>mītmā</i> , blemish.
נ	n	Our <i>n</i> , as in נִינִי <i>nīnī</i> , progeny.
ס	s	Soft <i>s</i> , e. g. סוּס <i>sūs</i> , horse. Cf. ש below. ¹
שׁ	°	The pronunciation of this letter is somewhat difficult to acquire. Its sound is produced by a slight closing of the throat, and resembles an indistinct <i>g</i> , as in <i>go</i> , or a soft guttural <i>r</i> : at the end of a syllable, it is softer than at the beginning; cf. שׂר <i>da°</i> , know, with שׂר <i>al</i> , upon.
פ	p	Our <i>p</i> , as פֶּן <i>pēn</i> , lest.
פּ	p	Our <i>ph</i> or <i>f</i> , as in פָּפָה <i>kā-pap</i> , he bowed down.
צ	z	Hard <i>ts</i> or <i>tz</i> , as צִיץ <i>zīz</i> , flower. Cf. י, above.
ק	q	A very hard <i>k</i> , or <i>g</i> , but uttered more in the throat than in the mouth, e. g. קֶן <i>qēn</i> , nest.
ר	r	A strong guttural <i>r</i> , as רַק <i>raq</i> , only.
שׂ	s	1. Hard <i>s</i> , as שָׂר <i>sar</i> , prince. ¹
שׁ	s	2. Our <i>sh</i> , as in שֵׁה <i>sēm</i> , name.
ת	t	1. Hard <i>t</i> , as in תֵּן <i>tōr</i> , turtle-dove.
תּ	t	2. Soft <i>t</i> , like <i>th</i> in <i>thin</i> (cf. ד), e. g. תּוֹת <i>pat</i> , morsel.

CLASSIFICATION OF THE CONSONANTS.

4. A. The following arrangement is exact, but not of much importance for the purposes of Hebrew grammar: the consonants, for the most part, are classed and named in accordance with the organs employed in sounding them:—

¹ ט was apparently softer than שׂ. That these two letters were at first distinct and different in sound, is evident from the existence of the characters themselves, and from the fact that words like שָׂבִיל *he was wise*, כָּבִיל *he was foolish*, שָׂבַר *he shut up*, שָׂבַר *he hired*, long remained distinct and different in spelling, sound, and sense. But, on the other hand, their sound was very similar, and afterwards became identical; for (1) they were often interchanged in later books, hence we find שָׂבַר for שָׂבַר, Ezra 4:15, and שָׂבִילִית instead

- | | | |
|--|-----------------------|---|
| 1. Aspirates ¹ (8), forming the mnemonic word | עַחְחָא ha-hāha°, and | ח |
| 2. Palatals, | קַקַּי gī-kaq. | |
| 3. Linguals, | דַּדְּדֵי daḏ-lē-nēf. | |
| 4. Dentals and Sibilants, | צַצְצִי zaṣ-zaṣ. | |
| 5. Labials, | בַּבְּבֵי bā-map. | |

5. B. Again, viewing the consonants as used in forming words, they are (a) *radicals* or (b) *serviles*: each class contains eleven.

a. The radicals form 'roots' (62) of words.

b. Serviles are mostly (1) prefixed or (2) affixed, though sometimes inserted in the root, for purposes of derivation and inflection. Occasionally, they are used as radicals, though *radicals are never used as serviles*. The latter form the words, — עֵתָנִי מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*.

Note 1. The letters forming עֵתָנִי (not to speak of other uses) are employed as prefixes in forming the 'imperfect' of the Verb (see Lesson 19): the other serviles are prefixed, as particles, to nouns (see Lesson 3).

Note 2. Nouns are derived from verbs, by adding to the 'root' one or more of the letters forming the mnemonic word עֵתָנִי מֹשֶׁה וְכָלֵב; hence 'hē-hāman-tāw' nouns = verbal nouns.

6. C. Of greatest *practical* importance is the following arrangement of the consonants:—

1. Mutables² (7), ב, ג, ד, ה, ו, ז, ח, ט, י, —mnemonised... בְּגַד־כֶּפֶת *begad-kepat*.
2. Aspirates (see 4, 1).
3. Vowel-letters (13), or Quiescents (14)..... עֵתָנִי hē-hāwī.
4. Labials (see 4, 5).

It will be seen that the same consonant sometimes appears in more than one of these groups, and that this classification wholly excludes several letters of the alphabet.

THE MUTABLES (6, 1).

7. The mutables take either of two kindred sounds (see 3). (a) The *hard*, sharp sound, marked by Dagesh (18), appears in them either (1) when they are *doubled* by that point, or (2) in a *single mutable at the beginning of a syllable*,—provided nothing like a

of עֵתָנִי *folly*, Eccl. 6 : 17; (2) the Syriac represents the two by one character; (3) Western Aramaic sometimes puts ʾ for ʿ. Regarding ʿ and ʿ, see more-over 24, 7, Obs. 1.

¹ These consonants have commonly been designated 'gutturals.' With Ewald, the name is here discarded for one more suitable, though this has hitherto been used to indicate another class (the mutables).

² These letters have been hitherto named 'aspirates,' but not quite suitably, for only sometimes do they take the aspirated sound (7, b). The designation given here is fitly used in Gaelic to denote a corresponding class.

vowel-sound ¹ immediately ² precedes. (b) The *soft* or aspirated sound is only found in *single* mutables, immediately ³ preceded by a vowel-sound.

Examples of *a*, 1, where 'doubling dagesh' is employed, are תבבֿ tab-bāh, *executioner*, מַמְּץ map-pēz, *hammer*, תַּתֵּאֵב bat-tāh, *thou*. Illustrations of case *b* are לֹבֵבֿ לֹבֵבֿ lōbē kē-tab, *he did not write*, and מִי הֵאֵב מִי מִי מִי mī pōh, *who is here?* Further, פַּת־בַּגּ pat-bag, *dainties*, and the mnemonic word בָּנַת־בְּנָתּ itself, exemplify at once *a* 2 and *b*.

THE ASPIRATES.

8. The Aspirates seem to have had two shades of sound,—a stronger, when they stood at the beginning of a syllable, and a softer, at its close. א is the weakest of these consonants; ה has a fuller, clearer sound; ח is stronger and sharper still; ע is the most forcible and strongly guttural of all. (See remarks on each in 3).

9. LAWS AFFECTING ASPIRATES. ³ I. Aspirates cannot be doubled (18, B.), like harder consonants. But a short vowel, preceding an aspirate that should be doubled, mostly changes to its cognate long (see 24, Table), and then remains unchangeable.

Thus, we must write אָבִי for אֲבִי *the father*, בְּרַךְ for בִּרְכַךְ *he was blessed*, &c.

Obs. Strong aspirates like ח or ה mostly preserve the vowel short; in such a case, the old grammarians were wont to say that Dagesh was 'implicit' in the aspirate; e. g. אָחִימְּן *brethren*, הֵאֵבֵן *hasten*.

10. II. An aspirate [1] never accepts simple vocal sh^owa (28, b), [2] dislikes silent sh^owa (28, a), but [3] readily accepts a composite sh^owa (29).

Thus, (to exemplify the first and third parts of the law), nouns of the form אָיִ a *kid*, beginning with *vocal* sh^owa, refuse to take a *simple* vocal sh^owa, when the first letter is an aspirate; hence we must write אָיוֹ a *lion*, also אָוֶץ a *pestle*, אָוֶץ *sickness*. So, too, infinitives formed like אָשַׁר *to keep* (123), demand a composite sh^owa under their first root-letter, when this is an aspirate, as in אָוֹב *to forsake*, אָכַל *to eat*. Again, (to illustrate the latter two divisions of the rule), Hebrew avoids such forms as אָוֹבֵר *he will desire*,

¹ This term applies to half-vowels ('vocal sh^owas,' 29, Obs. 1) as well as the vowels properly so called (24).

² That is, when no *distinctive* accent (38) intervenes.

³ These laws, because of their importance, must be studied carefully. But inasmuch as what is here laid down may not be fully understood at first, the student must repeatedly revert to what is given above.

וְיָסַד¹ *girded*, in which — is silent (ends a syllable; see 23, a); it prefers forms like יַעֲבֹר *he will stand*, יַעֲזֹב *deserted*.

11. III. The Aspirates, in general, have vowel-sounds kindred to those of prefixed consonants.

a. When it is otherwise indifferent what kind of sound the prefix takes, the aspirate gives it a vowel like its own; e. g. 'אֵל *a lion*, with פֶּ *like*, prefixed (see 102), becomes פֶּאֵל *like a lion*; וְ *and*, joined with וְיָסַד becomes וְיָסַד *and seize*.

b. But when the prefix may assume only a certain kind of sound, the aspirate succeeding it mostly receives a vowel like that of the prefix. Thus, in the Hiphil of the verb (164, 5, and 171), the vowel of the prefix, in the perfect, must be *e* or *i*, in other parts an *a*, while the Hophal (164, 6) takes short *o*; hence we must write הִעֲמִיד *he caused to stand = set up*, הִעֲמִיד *set up* (imperative), הוֹעֲמִיד *ho-omad, he was set up* (182, II. b).

c. Yet forms like הוֹעֲמִיד (for הִעֲמִיד) occur; see Josh. 7:7. And frequently we find the 'hard' pronunciation of the aspirate.

12. IV. An aspirate, especially when final, likes *A* sounds. Hence, it prefers Patah to S^gôl, Qamez hatûph, or even Hôlem (24), provided these are not unchangeable (26); as נָחַל *sacrifice*, and נָעַל *shoe*,—for נָחַל, נָעַל (136), וַיִּסָּר for וַיִּסָּר *and he removed*, and even for וַיִּסָּר (*wa'-yâ-sor*) *and he departed* (191, 8), וַיִּנָּח *he will sacrifice* (for וַיִּנָּח 116, 3).

1. Strong aspirates like ה do not always demand the *a*; hence נָחַל *sword*, נָחַל *bread*, but נָחַל *womb*.

2. When the vowel before a final aspirate is long, and cannot be exchanged for an *a* sound, the aspirate takes Patah in addition to that vowel-sound, with which, however, it forms but one syllable. This so-called 'Patah furtive' is pronounced before the final aspirate; e. g. נָחַל (zô-bēah) *sacrificing*, מָשִׁחַ (mâ-shāh) *anointed, Messiah*, רוּחַ (rûah) *wind, spirit*. But when any addition is made to the word, this Patah disappears, as רוּחִי (rû-hîy) *my spirit*.

3. ה and (still more) א, when they end a word, being quiescents (14) more than true aspirates, do not so much require the *a*; hence אָרַב *a wild ass*, נָחַל *weeping*.

¹ These words instance the 'hard' pronunciation of the aspirates.

THE VOWEL-LETTERS, OR QUIESCENTS (אִי־וִ).

13. A. VOWEL-LETTERS. Before the introduction of the vowel-signs (16), the three main vowel-sounds, *A*, *I* (together with its cognate, *E*) and *O* (with *U*, see 23), were represented by the consonants א, ה, ו, ׳ which thus were called 'Vowel-letters.'

1. The *A* sound, as occurring very frequently, was mostly left unmarked, especially (*a*) when in the *middle* of a word; if marked at all in such a case, א was used, as קָמַם qām *he arose*. (*b*) When *long* and *final*, it was mostly marked by ה, as in גִּלְיָה ga-lah *he revealed*,—seldom by א, as in גִּבְהָהּ gā-b'hāh *it was exalted*. But sometimes ה (more rarely א) was also used for final *E* or *O*, as in הֵיְיָחָהּ hēy'chāh *be thou*, פִּרְעֹה Par-'ōh *Pharaoh*, לֹהּ lōh *not*.

2. *E* and *I* sounds were for the most part marked by ׳, as in הֵי־מִיִּרְ hē'-mī'r he *changed*.

3. *O* and *U* sounds were chiefly marked by ו, as in גְּבוּלוֹת g'bu-lōt *boundaries*.

Obs. 1. These sounds are said to be 'homogeneous' to those letters that represent them, but 'heterogeneous' to all the rest,—and conversely. Thus, the sounds *a*, *e*, *o* are homogeneous to the letters א and ה, and *vice versa*; *o* and *u* are homogeneous to ו; *a*, *e*, *u* are heterogeneous to ׳, and conversely; while *e* and *i* are homogeneous to ׳.

Obs. 2. Short vowels, of whatever class, were seldom marked at all by consonants.

14. B. QUIESCENTS. When, later (16, 1), vowel-signs were introduced, the vowel-letters were retained, and vowel-marks were but superimposed. Hence, vowel-sounds marked at the first by letters only, are now marked by letters and by signs. Such letters, though still written, may now be considered subordinate; they 'quiesce' in the sound marked by the sign.

For instance, א in קָמַם is marked both by א and ׀, but the former quiesces in the latter. So, in הֵי־מִיִּרְ (13, 2), ׳ represents both ē and i, but it quiesces first in ׀ and then in ׀. Again, the letter ו, in טִיבּוֹן his *goodness*, quiesces first in ׀ and then in ׀.

1. When vowel-letters follow sounds to which they are unlike (heterogeneous, 13, *Obs. 1*), they cannot quiesce in these sounds, but either (*a*) form a diphthong, as in ׀ (see 27, foot-note 1) *living*, נִיִּן *nation*; or (*b*) remain strong consonants, as in ׀ *Esau*, ׀ *a line*.

Obs. The combination ׀׀ is sounded simply אַו (see 3, ו), as in ׀׀ *his horses*.

2. So weak is א as a consonant, that it (1) readily gives up its proper vowel to the consonant preceding it, (2) itself quiesces in the simple vow-

el thence arising, and (3) may even wholly disappear: thus, *שׂאֵל* *head*, for *שׂאֵל*; and *רֵאשִׁית* or *רֵשִׁית* *beginning*, for *רֵשִׁית*.

15. THE LABIALS (4, 5) demand attention chiefly on account of their special influence in pointing the conjunction Waw (69).

THE MASORETIC SYSTEM.

16. Even while the Hebrew was a living tongue, it could not have been easy to read it fluently, correctly, and with ready understanding of the sense. There was then no written aid to the correct vocalisation of the consonants, beyond the vowel-letters named above (13); the reader, therefore, was compelled to supplement this by his knowledge of the language otherwise. This early mode of writing was, of course, ambiguous and troublesome enough; but when the language ceased to be a spoken one, it then became more difficult to tell the proper meaning and sound of words, and their relation to each other in sentences. To obviate such inconveniences, a careful and exact system of signs was invented and applied to the existing Scripture Text,—no change, however, being made within that Text itself. This has been designated the *Masoretic System*, from the fact that it is based on the *קִסוּרָה* (*tradition*) of the Jewish Schools.

1. This system probably was perfected by slow degrees. Jerome, who lived in the 5th century A. D., knew nothing of these points. Not even does the Talmud, which attained its completion in the 7th century, make mention of these signs. And on the other hand, we cannot trace the system further back than the 11th century, but then we find it quite complete.

2. To show the great uncertainty that may exist regarding the pronunciation and meaning of unpointed Hebrew words, it may be mentioned that *דבר* might signify *a word* (דָּבָר), *word of* (דְּבָר), *speaking* (דִּבְרָה), *he spoke* (דִּבֶּר), *to speak* (דִּבֵּר), *a plague* (דָּבָר), &c.

17. The Masoretic signs may be arranged thus:—

A. Mere *consonantal marks*; such are [1] the diacritic point on *שׁ* (see 3), [2] Dagesh (18), [3] Mappiq (20) [4] Raphe (22).

B. Signs specially connected with the *Vowel-System*; these are [1] the vowel-signs (24), and [2] Sh^{wa} (28, 29).

C. Signs placed on *words* as such; these are [1] Maqqeph (44), and [2] the Accents (38). See also 46.

DAGESH.

18. Dagesh (שׁ) most probably *a point* is a small dot occasionally placed in certain consonants (cf. 21). The special names it has received vary according to its powers.

A. *Dagesh lene* merely hardens mutables (7, a).

B. *Dagesh forte* [1] marks the hard sound in a mutable, and also [2] *doubles* it, or *any other consonant*, except an aspirate (9).¹

On Dagesh and the Mutables, see 7, a, and the instances there given. In שָׁרָר *he smashed*, חָסָר *hide*, the Dagesh (*forte*) marks the hard sound of the כּ and תּ, then doubles them; but in such words as מַטְּלָה *staff*, מְאִלָּה *dumb*, it merely doubles consonants which are already hard enough.

Obs. 1. When the vowel of a doubled letter disappears, the Dagesh also may be dropped—though still ‘implicit’: cf. 9, Obs.—except from mutables, which need the point to show their hardening; as מַטְּלָה *his staff*, but שָׁרָר *they smashed*. But it is omitted even from the mutables, as well as from other letters, when final, as in לֵב *heart*, but resumed when additions are made, as in לֵבִי *my heart*,—except from תָּוּ *thou* (fem.), תָּוּךְ *thou* (fem.) *has given*.

Obs. 2. Beneath a doubled consonant from which the Dagesh has been dropped, or might be dropped if it were not a mutable, a composite sheva (שׁוּ) is sometimes used instead of a simple one (שׁוּ); as הַלְלוּ *praise ye*, from הַלְלוּ, and צַפְּרִיִּים *sparrows*, from צַפְּרוֹר.

19. The second Dagesh takes distinctive epithets, which vary in accordance with its use. Thus,—

1. *Dagesh compensative* shows where two letters, either quite the same or cognate, have been fused and now form one, though twice pronounced; e. g. חָרַטְתִּי for חָרַתְתִּי *I have cut*, קָלִי for קָלְלִי *they are swift*, חָתַתְתָּ for חָתַתְתָּ *thou hast given* (202 Obs. 3).

2. *Dagesh characteristic* is inserted in distinctive forms of verbs, as the Piäl, Pual, Hithpael (164), or nouns like מַגְּבִיל *thief*, גִּבּוֹר *a hero*, or adjectives like חַנּוּן *compassionate*.

3. *Dagesh conservative* is introduced to keep a vowel short, by closing up the syllable in which it stands. Thus, were short *a* in כָּבֵד not preserved by altering the form to כָּבֵד, it would lengthen into אֵ,—כָּבֵד.

4. *Dagesh conjunctive* may be placed in the initial consonant of a word preceded by another which ends with an [a] open (36), [b] unaccented syllable; thus, אֶשְׁכַּחְךָ *let me dwell there*, מַה הִיא *what is this?*

Obs. Words thus united are sometimes contracted into one, as חָזַקְתָּ for חָזַקְתָּ.

¹ Since these two kinds of Dagesh do not differ so much in their power to harden consonants as in the number of the functions they perform, the terms *lene* and *forte* are not quite appropriate; ‘simple’ and ‘doubling’ are perhaps more suitable.

5. *Dagesh separative* (*dirimens*) is placed within the final consonant of syllables whose vowel, already short, is intended to be sharpened, while *shewa* (28) is made more audible; thus *יָגְרָפִי* *grapes of*, for *יָגְרָפִי*.

6. *Dagesh emphatic* is employed (mostly in Pause, 45) in penult syllables which have the tone (42), to give more force and fullness to the word; as *יָתְנוּ* *they give*, for *יָתְנוּ*.

Note a. In cases 1 and 2, the Dagesh is 'essential,' or necessarily used; in all the other instances, it is employed merely for euphony.

Note b. Sometimes, instead of doubling a consonant after short —, the Dagesh is omitted, and compensation made by lengthening the vowel, being inserted, as *חִיִּים* *fiery darts*, Isa. 50 : 11, for *חִיִּים*. This usage is common in Aramaic.

20. MAPPIQ (פִּיּוּק *producing, uttering*, viz. the harder sound), like Dagesh, is a point which claims the hard sound for the consonants to which it is applied. Only the vowel-letters (13) take Mappiq: even of these (except in MSS.), it is but ה, in general, that takes this sign.

Mappiq shows that the letter takes the *consonantal sound*, i. e. does not quiesce (14); thus *הָ* (*lah*, not *lāh*) *to her*. Contrast *הָאָרֶץ* *her land*, with *הָאָרֶץ* *to the earth*.

1. Yod takes Mappiq, not *in*, but *under* it; thus *יְהוּדָה* *nation*.

2. Mappiq resembles Dagesh in [a] form, [b] position in the consonant, and [c] power of hardening. And when we further [d] find that Raphe (22) is the negative of both, we cannot fail to see that they are really identical; the point, at first, must have had but one name, although it now has two.

21. Distinction between Mappiq, Shureq, Simple Dagesh, and Doubling Dagesh (all which are points in consonants):—

1. Mappiq occurs, in printed books, only in final ה; see 20.

2. The combination י is Shureq (24, 9) *when no vowel-sign immediately precedes*, as in *יָרִיב* *arise ye*.

3. Doubling Dagesh comes *after vowels*, mostly short, as in *יָצַח* (*zīw-wāh*) *he ordered*, *יָצַח* *the righteous one*.

4. Simple Dagesh only occurs in mutables, when *no vowel immediately precedes*, as in *יָבִיב* *it will be heavy*, *יָבִיב* *ye will deceive*.

22. RAPHE (רַפֵּי i. e. *weak, soft*), the negative of Dagesh and Mappiq, is a light horizontal stroke drawn over consonants, expressly to remove all doubt regarding the absence of a point within. But it is seldom used except in MSS.

Thus, used with *יָבִיב* Isa. 59 : 17, it signifies that Dagesh is not omitted through inadvertence; the same is certified regarding Mappiq, in *יָבִיב* Num. 32 : 42, *יָבִיב* Isa. 18 : 5.

1. When Raphe and a point are *both* connected with one and the same consonant, the latter may be uttered according to the reader's choice; thus, לֹא תִגְנוֹב Ex. 20:15, *thou shalt not steal*, $\text{לֹא תַעֲשֶׂה לְךָ אִדֹּל$ *thou shalt not make for thyself*, Ex. 20:4.

2. Exact transcribers mark all mutables, throughout their MSS., either with Raphe or with simple Dagesh, as $\text{בְּרֶמֶשׂ$ *shoulder*.

THE VOWEL SIGNS.

23. GENERAL OBSERVATIONS. The Table given in **24** exhibits [a] in the *perpendicular*, three great classes of sounds: (I.) *A* sounds, (II.) the kindred sounds of *E* and *I*, and (III.) those of *O* and *U*. [b] Viewing the same *across*, the top line shows the *long* vowels, the second line presents their corresponding *short* sounds; the fourth line exhibits a series of light 'half-vowel' sounds (**24**, 12, 13, 14). [c] The sign — (Simple Sh^ewa), common to all the three classes of vowel-sounds, is placed beneath a consonant from which the vowel, of whatever kind, has disappeared. (See **23**, and illustrations under **47**).

Obs. 1. The three 'half-vowels' of the lowest line are formed by a combination of Sh^ewa with the short vowels of the second line: hence they are often called 'composite Sh^ewas' (**29**).

Obs. 2. When contrast is intended, (a) the *A* sounds mark the *active* sense, (b) the *E* sounds, the *intransitive*, or they may indicate what is progressing, and hence incomplete; (c) the *O* and *U* sounds mark what is passive and complete. Thus, (looking to the closing vowel-sounds), we find that שָׁמַר means *he kept*, שֹׁמֵר *keeping* (pres. part.), and שָׁמַר *kept* (past part.): גָּדַל means *growing great*, but גָּדוֹל *great*. Such distinctions, however, have in many instances been lost.

VOWEL-SIGNS : THEIR NAMES AND POWERS.

24. The vowels may be tabulated thus :—

	I.		II.		III.	
	A Sounds	E Sounds	I Sounds	O Sounds	U Sounds	
(1) Long Vowels	ֿ (ā) ¹ & ֿ ⁴	ֿ ³	ֿ or ֿ ⁵	ֿ or ֿ ⁷	ֿ or ֿ ⁹	
(2) Short, firm vowels	ֿ ²	ֿ ⁴	ֿ ⁶	ֿ (o) ⁸	ֿ ¹⁰	
(3) Shewa			ֿ ¹¹			
(4) Half-Vowels	ֿ ¹²	ֿ ¹³			ֿ ¹⁴	

1. Qaméz (קָמֶז contraction of the mouth) is the long sound of *a*, as in *far*, e.g. דָּם *blood*, יָמֶז *rain*. But it must have often had a deeper, broader sound, approaching *o* (as in *all*, *war*); cf. 8 below.

2. Patah (פָּתַח opening of the mouth) is short *a*, as in *hat*; e.g. חָטַל *dew*, פִּי *pit*.

3. Zerev (זֶרֶב bursting of the mouth) is long *e*, as in *were*; e.g. בֵּן *son*, עוֹלָם *world*.

4. Segól (סֶגוֹל a bunch of grapes) is far more often, in reality, an *e* than an *a* sound; in either case, however, the pronunciation is the same,—like *e* in *ere*, or *a* in *way*. Only a knowledge of its origin will show which is the fundamental sound. In קוֹרְן *horn*, and מֶלֶךְ *king*, the first Segól is really an *a*: see 132.

5, 6. Hivréq (חִיבְרֶק gnashing) which has the sound of *i*, is either long, as in *routine*, or short, as found in *tin*. When short, it does not take the letter ' ; thus חָן *out of*. The long vowel for the most part does take ' , and is then 'fully' written, as in חַיִּין *a species*, שִׁיר *a song*; but sometimes the ' is dropped, and the word is then said to be written 'defectively,' as in מְרִיָּם *mighty ones*, Ex. 32:18, for מְרִיָּם. Only a knowledge of grammatical forms can aid us in determining whether ֿ without ' is long or short.

7. Hólém (חֹלֶם fulness) is long *o*, as in *go*: thus חֹרֵב *a turtle-dove*. Except at the conclusion of a word, it may be written without ' ('defectively'); thus, we must always write יָדוֹ *his hand*, but may write קוֹלֹת for קוֹלוֹת *voices*.

Obs. 1. The diacritic point of שׁ may also represent an *ō* preceding it, as in יָשׁוּב *γō-sōb sitting*. So, too, the diacritic point on שׂ may also mark an *ō* succeeding it, as in שׂוֹנֵא *sō-nēh hating, an enemy*. And שׂ may either represent the combination *sō*, as in שׂוֹרֵק *keeping*, or *ōs*, as in שׂוֹקֵן *opening*.

Obs. 2. (a) ֿ with ' right under it, is simply *ō*, as in קוֹלוֹ *his voice*. (b) When ' is placed a little to the left, the combination will be *ōw* (or *ōv*), as in קוֹוֵה *waiting*, יְהוֹוָה *Jehovah*. (c) But when the point is to the left of ' , the combination is pronounced as *wō* (or *vō*); thus יְוֹן *iniquity*.

8. Qāmeẓ Hātūph (חַטּוּף קָמֶץ i. e. short Qāmeẓ) has the short sound of *o* in *not*, as in אֵל (43) *all*, יָלִיחַ *his sickness*. But this is like the sound of *a* in *fall*. Accordingly, long *a* and this short *o* have received a name in common as well as a common sign (ֿ); i. e. close similarity in sound has caused identity of sign and name: cf. l. above. See also 25 for marks of difference between these sounds.

9. Sūréq (סֻרֵץ *hissing*) is a full-sounded *u*, as it occurs in *true*; thus, רֶשֶׁת *rock*. Sometimes this vowel is written defectively, but only in the middle of a word, as ֿ; thus אֲרִיִּז for אֲרִיִּז *arise ye*. Cf. what follows.

10. Qibbūz (קִבּוּץ *contraction of the mouth*) is the same sound as the preceding, but quite short and closed, as it occurs in *put*. This short *u* is never represented by י: cf. 5 and 6 for a parallel. Examples are תִּלְתָּל *table*, מִלְלָד *ladder*.

11. Regarding the sign ֿ (Simple Shewa), see 23. On the origin and use of 'composite shewas' (the next three signs) see 23.

12. Hateph Patah is a quickly uttered *a*, as in *arise*; e. g. חֲלוֹם *a dream*.

13. Hateph Segól is *e*, pronounced as rapidly as possible; אֲכַל *to eat*.

14. Hateph Qāmeẓ (cf. 8) is *o*, shortened to the utmost; יָלִיחַ *sickness*.

25. ON THE DISTINCTION BETWEEN QAMEZ AND QAMEZ-HATUPH.—

(1). The simplest, surest, and indeed sometimes the only means of knowing whether ֿ is an *a* or short *o*, is to possess an accurate acquaintance with the forms and derivations of Hebrew words and vowel-sounds. If ֿ arose from *o*, it must be *o*; if not, it must be *a*.

Thus, אֵלִי is *god-lá*, since it comes from אֵלֵי *goodness* (132).

(2). Instead of such a comprehensive rule, beginners may observe the following, as guides in showing what the vowel is which ֿ represents:—

A. ֿ in a *shut* syllable. When ֿ stands in a *shut* (36) and *toneless* (42) syllable, it represents *short o*. The special marks of such closed syllables are these:—

1. Silent Shewa (23, a) succeeding ֿ; as אֲזֵבֶרֶת *offering* ('*Corban*,' Mk. 7:11), סַלְפֻּרִי *sulphur*.¹

2. Maqqeph (44) succeeding ֿ, as אֵלֵי *all*.

3. Doubling Dagesh (18, B) after ֿ, אֲרִיִּז *arise ye*.

4. Retraction of the Accent, as אֲרִיִּז *arise ye*, and *he arose* (191, 8), but (in pause, 45) אֲרִיִּז *arise ye*.

B. ֿ also represents *o*, though in an *open* syllable:—

¹ A Metheg (43) or some other accent, on the penult of such words, not only gives to it a secondary tone, but also for the most part shows that the syllable is 'open' and hence that ֿ is *a*, and the Shewa 'vocal'; as in חֲכָמָה *she is wise*, but חֲכָמָה *wisdom*. See also 43, *Obs.* 2.

1. If $\bar{\text{v}}$ follows it, as in $\text{הָעֵצָר} he was placed$. But sometimes, too, the $\bar{\text{v}}$ may be $\bar{\text{a}}$, as in $\text{הַיָּמִינִי} the ship$.
2. When it is followed by a second o , as $\text{דְּכַלְפָּר} your deed$.
3. In two abnormal forms where $\bar{\text{v}}$ is used for $\bar{\text{a}}$, which should be merely $\bar{\text{v}}$ (29, b), viz. $\text{דְּשַׁמְרַי} qo-dā-stim sanctuaries$, and $\text{דְּשַׁרְשָׁרֵי} so-rā-stim roots$.

CHANGEABLE AND UNCHANGEABLE VOWELS.

26. Some vowels may be changed—the long to short, the short to long—while others are unchangeable: these can be fully and exactly known only through familiarity with types and forms of words.

a. Vowels which owe their length merely to *rhythm*—to tone (see 42), or to the nature of their syllable—may change, and even disappear; regarding this, see 47. *b.* Other vowels are *essentially*—hence *unalterably*—long, while others still are *essentially short*.

1. *Essentially short* is every vowel found in a shut syllable (36) succeeded by another which is also closed; e. g. $\text{רָבִיר} wilderness$, $\text{פֹּרִי} poor$, $\text{חֲבֹר} an executioner$.

2. Vowels *essentially long* are marked by consonants as well as vowel-points (13, 14). But (*a*) $\bar{\text{a}}$ is seldom marked by $\bar{\text{v}}$. (*b*) Sometimes, however, long e , and more frequently long i , are marked by $\bar{\text{v}}$ and $\bar{\text{v}}$, as in $\text{הַיְּכֹל} temple$, $\text{צַדִּיקִים} righteous ones$, but occasionally (defectively) by $\bar{\text{v}}$, as in $\text{לָמָּה} to them$; while (*c*) o and u are signified by $\bar{\text{v}}$ and $\bar{\text{v}}$, as in $\text{דִּוְרֹת} generations$, $\\text{שׁוּבוּ} return ye$,—sometimes by $\bar{\text{v}}$ and $\bar{\text{v}}$ (see 24, 7 and 9).

Obs. It is exceptional to mark a merely 'tone-long' vowel by a vowel-letter, as in $\text{יִשְׁמֹר} he will keep$.

3. *Unchangeably long* are also those vowels which have been lengthened on account of a succeeding aspirate which could not assume a Doubling Dagesh (9), as in the first syllable of such words as $\text{שַׁרְיָר} artificer$, $\text{שָׂרָף} deaf$,—for שָׂרָף , שָׂרָף .

VOWELS, WITH ENGLISH EQUIVALENTS.

27. The following table presents the vowel-signs, together with equivalents which may be used for rendering the Hebrew into Roman characters:—

		SIMPLE VOWELS		DIPHTHONGS	
A SOUNDS	Long	א	ā, as in דָּבָר <i>word</i> .	אָ	āy, as in חַיִּים <i>living</i> . ¹
	Short	א	a, נָחַל <i>brook</i> .	אֵ	ay, כַּיִּים <i>sufficient</i> .
	Shortest	אֲ	ā, חַיִּים <i>half</i> .		
E SOUNDS	Long	ע	ē, as in חָפֵץ <i>expel</i> .	עָ	ēy, as in עֵינַי <i>eyes of</i> .
	Short	ע	e, חֶרֶב <i>sword</i> .	עֵ	ey, נָחַל <i>valley</i> .
	Shortest	עֲ	ē, חָפֵץ <i>expel</i> .		
I SOUNDS	Long	י	īy, as in שִׁירֵי <i>songs</i> . ²		
	Short	י	i, אֲדִיטִים <i>adytum</i> .		
	Shortest	יֲ	i, אֵף <i>if</i> .		
O SOUNDS	Long	ו	ō, as in שׁוֹרֵי <i>his ox</i> . ²	וָ	ōy, as in וָי <i>woe!</i>
	Short	ו	o, חֹק <i>statute</i> .		
	Shortest	וֲ	o, כִּתְרוֹ <i>crown of head</i> .		
	Shortest	וֹ	ō, חֵמֶן <i>balsam</i> .		
U SOUNDS	Long	ו	ū, as in הִרְדֵּנוּ <i>depart ye!</i> ²	וָ	ūy, as in נִגְלוּ <i>revealed</i> .
	Short	ו	u, חֻקִּים <i>statutes</i> .		
Indefinite, very short		וֹ	o, as in בְּנִי <i>my son</i> . ³		

SH^{WA}.

28. The sign —, Simple Sh^{wa},⁴ is in itself somewhat ambiguous; its nature is exactly known only when its position and its office in the syllable are ascertained. a. 'Simple Sh^{wa Silent}' (Quiescent Sh^{wa}) stands at the END of a *shut* syllable (36). b. 'Simple Sh^{wa Vocal}' (or *Movable*) is found under the former of two consonants at the BEGINNING of a compound syllable (33, 34).

a. Silent Sh^{wa} is seen in חִקְּשֵׁתִי I have sanctified, חֶסֶד (qōṣṣ, 24, 7, Obs. 1) truth, חָשַׁבְתֶּם ye returned: see also the example in foot-note⁴. It marks the total absence of all sound,—a pause at the conclusion of a syllable.

b. Simple Sh^{wa} vocal marks an exceedingly short sound, like that of the first vowel in equip, or inert; e.g. דְּבַרְכָּא deba-rēka thy word, בְּמוֹפְתִים bē-mō-pōtīm with wonders: see 28, Obs. 2.

¹ The sound of אֵ and of the broader אָ is that met with in *my*, or *lie*.

² On the full and the defective modes of writing these vowels, see 24, 6, 7, 9.

³ But see also 28, a.

⁴ This sign (אֲוֹ, or אֲוֹ) most probably means *emptiness*. It always indicates that the omission of a vowel from the place where it occurs has not been due to any inadvertence; thus חִגְּדַלְתָּ חִגְּדַלְתָּ *hig-dalt, thou (f.) hast made great*: were this word simply written חִגְּדַלְתָּ, it might be a question whether some vowel-points had not been marked. A sign like this we deem superfluous, but all Shemitic languages possess it, or its analogue.

29. The Composite Sh^ewas, viz. ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ (24, 12, 13, 14) are formed by combining the short vowels ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ (o, see 24, 8) with simple sh^ewa (28, b), in place of which they are employed chiefly (a) under the aspirates (10), but sometimes also (b) under ordinary consonants, either (1) when the same letter is at once repeated, or (2) after long vowels.

Examples of case a are אָסַם *ass*, אַסַּם *gather*, אַנִּי *a fleet* (for אָנִּי &c.) The second case is instanced by צַרְרִי *mine enemies* (for צַרְרִי), הַלְלִי *praise ye* (for הַלְלִי); the last by וַיִּשְׁבְּהָ *and lead captive* (for וַיִּשְׁבְּהָ).

Obs. 1. 'Vocal Sh^ewa' includes both *Simple* vocal sh^ewa (28, b) and all the *Composites*.

Obs. 2. In what has now been laid down, it is implied that Vocal Sh^ewa, whether simple or composite, is not a full and true vowel; hence, with its consonant, it does not form a whole, but merely a half-syllable; and as this cannot stand alone, it must be combined with a full 'simple' syllable succeeding it, so as to form one 'compound' syllable. See examples in 28, b, and 34.

30. When two *vocal sh^ewas* would be consecutive, the former becomes a *short* vowel, in a syllable which (a) is sometimes *shut*—the latter sh^ewa thus becoming *silent*—but (b) sometimes left half-open, so that the remaining sh^ewa continues partly vocal. (See further 32).

Hîréq is the vowel commonly employed in such a case, but sometimes Pataḥ or Séqôl; as קִיְּרִי *keep ye*, קִיְּרִי *stand ye*, קִיְּרִי *strip!* מִרְחֵם *mercies of,*—for קִיְּרִי , קִיְּרִי , קִיְּרִי .

Obs. When two simple sh^ewas do stand together, then (1) in the middle of a word, the former must be quiescent, the latter movable, as in יִישׁ־מֵרֹד *they will keep*; (2) at the end of a word, both must be silent, as in אֵפִיק־נָרֵד .

31. A. Simple Sh^ewa, preceding Simple Dagesh in a mutable, must be silent.

In other words, such a sh^ewa marks the definite conclusion of one syllable, while the succeeding mutable begins the next (see 7, α, 2). The Dagesh thus not only marks the hard sound of the mutable, but also shows the character of the sh^ewa.

32. B. But, on the other hand, the want of Dagesh in a mutable preceded by simple sh^ewa does not in every case determine this to be vocal.

Cases ¹ in which Dagesh is not inserted in a mutable after what may be viewed as silent (but is perhaps half-open) Sh^ewa, are these :—

¹ These cases may not at this stage be fully understood; but they are given now, partly for the sake of completeness, though more for future reference.

1. Most construct forms (79—81) and forms whose basis is the construct state (96, a); e. g. קִרְבַּת קִרְבוֹת *approach of, hor-bôl desolations of*, (from הַקִּרְבָּה), מְלִכֵי מְלִכֵּיכֶם *kings of, your kings*. But בְּרִכַּת בְּרִכְתּוֹ *blessing of, Gen. 28 : 4 &c.*, מְרִשֵׁי מְרִשֵׁי *leaves of, Ez. 17 : 9*.
2. Most nouns which end in וֹת — as מְלִכּוֹת *kingdom*; except מְרִדּוֹת *obstinacy*.
3. The noun גָּדְגָד *garment*, through all its forms, גָּדְגָדִי &c.
4. The consonantal suffixes or affixes (94, 176) הָ, קָם and וָ, e. g. שָׁמְרָם *your name*, שָׁמְרָהְךָ *he kept thee*. But see 180.
5. In verbs, (a) the Qal Infinitive (124) when it receives additions to the root, e. g. רָדַפּוּ *rod-pô his pursuing*; (b) the Qal Imperative (119), e. g. שָׁבְרָה *lie down*, רָדַפּוּ *pursue ye*.
6. Those forms of verbs 'Pe Aspirate' (182) in which the first root-letter takes a composite instead of a simple sh^ewa (10, 29); e. g. יִפְּרֹךְ *he will turn*, but אֶפְרָחָהְךָ *I shall turn*.
7. After (a) prefixes, as הִיָּדְעֶתֶם (217) *do ye know?* or (b) inseparable prepositions (102), as לְרִבָּה *for the oracle*. Usage is far from uniform, however, in relation to the Qal Infinitive of verbs; thus, לְכַתֵּב *to write*, but בְּכַתֵּב *in writing*.

THE SYLLABLE.

33. RULE I. In Hebrew, only consonants begin a syllable,—mostly *one* consonant, but never more than two; of two such consonants, the former takes vocal sh^ewa.

1. There can be no such word in Hebrew as *a-er-i-al*, in which each syllable commences with a *vowel*. The conjunction *and*, prefixed to words (as in וְיָמִי *and who?*) is really no exception to the rule; for, though in practice it is mostly sounded simply ū, it should be wū. According to the rule, הַתְּקַת *seal*, בֶּן *boy*, הִיָּדְעֶתְךָ *thou hast seen*, must be pronounced hō-tē'-mēt, na'-'ar, rā-hy'-tāl,—not hōt-ém'-ét, na''-ar, rā^h-hy'-āl.

2. At the beginning of a syllable, there can be no such grouping of consonants unrelieved by a vowel-sound as in our *stream*, or *split*. Not even are such words as *tree*, or *stem*, permissible; a short sound—vocal sh^ewa—would be introduced *after* the former of the consonants at the beginning of the syllable,—t^eree, s^etem. Hence such forms as פְּרִי *fruit*, צִפְרִי *cypress*.

34. DEFINITION I. A 'simple'¹ syllable begins with but one consonant,—a 'compound' syllable with two.

¹ A change is here made in the usual nomenclature: a 'simple' syllable has hitherto been synonymous with 'open' or 'pure,'—'compound' with 'shut' or 'closed' (36). Cf. Ges. 26, 2, a; Ew. 25, a, b.

The words חַיִּיף *heifer*, חַיִּיף *sword*, חַיִּיף *wilderness*, consist of simple syllables. Again, אֵל *utensil*, חַיִּיף *be strong*, אָמַר *say*, אֲנִי *affliction*, are only monosyllables, though compound; and words like חַיִּיף *thine arm*, חַיִּיף *did she laugh?* are but disyllables (23, *Obs.* 2) though formed of two successive compound syllables: see other examples in 23, *b*.

35. RULE II. Each consonant should be succeeded by a vowel or sh^wa. Nevertheless, (a) *one* consonant, ending a word, takes no sh^wa,—excepting א; (b) *two* final consonants *both* take sh^wa; and (c) only final syllables can end with more than one vowelless consonant. (d) Quiescents, naturally, do not take sh^wa; nor (e) generally, does a final consonant succeeding a quiescent.

The words חַיִּיף *your couch*, חַיִּיף *thy (f.) foot*, exemplify at once the rule and the first exception: so also we write חַיִּיף *high*, (not חַיִּיף), but חַיִּיף *tender*. חַיִּיף (23, a) *truth*, and חַיִּיף *thou (f.) hast said*, exemplify exceptions *b* and *c*; so do such words as חַיִּיף *thou f.*, חַיִּיף *thou (f.) hast given*, which stand for חַיִּיף (91), חַיִּיף (202, *Obs.* 3), the Dagesh in the short forms being compensative (13, 1). The fourth exception is exemplified by חַיִּיף *she suckled*, חַיִּיף *revealing*; the fifth by חַיִּיף *sin*, חַיִּיף *thou (f.) hast gone*,—but חַיִּיף occurs in 2 Sam. 14: 3.

Obs. A final א, if preceded by a vowelless letter or quiescent, is said to be 'otiant,' and takes no sh^wa; e. g. חַיִּיף *sin*, חַיִּיף *and he saw*, חַיִּיף *he*.

36. DEFINITION II. A syllable which has a vowel-ending is called 'open' (or 'pure'). A 'shut' ('closed' or 'impure') syllable ends with a consonant or consonants.

The word חַיִּיף *my law*, is wholly formed of open syllables; חַיִּיף *timbrel*, חַיִּיף *tower*, חַיִּיף *gift* (18, B, 2), חַיִּיף *spikenard*, all afford illustrations of shut syllables.

37. RULE III. LONG VOWELS STAND IN OPEN SYLLABLES,—SHORT VOWELS IN SHUT SYLLABLES. But, with the tone (42), all this may be reversed.

חַיִּיף *our law*, חַיִּיף *your custody*, exemplify the rule, in both of its aspects. On the other hand, in חַיִּיף *favour*, חַיִּיף *lord*, the first vowel, though in an open syllable, is short; while in חַיִּיף *sin*, חַיִּיף (191, 6), the penult vowel is long, though in a shut syllable,—because all these vowels receive the tone.

THE ACCENTS.

38. The Hebrew accents serve more than one end. (1) In words viewed singly and alone, they mostly mark the syllable which has the tone (but see 40, 2). (2) The Jews further regard and use them as helps in the chanting of the Scriptures in the Synagogues. But more especially (3) they show the logical relation of each word to others adjoining it in the same sentence.

The Masoretes viewed every sentence, with its parts, as if it were a *realm* divided into empires, kingdoms, and small principalities, each one of which has its own emperor or king, and his subordinates. Accordingly, they classed the accents as (A) 'Rulers' and (B) 'Servants'. Others, who took a much less imaginative view, have named the former class 'Disjunctives' or 'Distinctives,' since these mark the termination of a clause or a whole sentence—i. e. the point of separation from that which succeeds: the second class have, on the other hand, been named 'Conjunctives,' since they join their word to that which follows.

39. A. DISJUNCTIVE ACCENTS—Rulers.

Greatest Distinctives (Emperors)	1. Sillôq סִלּוֹק	2. Atnah אֲתָנָה
Great Distinctives (Kings)	3. Segolta סְגוּלָּה	4. Zaqep qaton זָקֵף קָטוֹן
	5. Zaqep gadol זָקֵף גָּדוֹל	6. Tiphah תִּפְחָה
Smaller Distinctives (Dukes)	7. Revya רֵבִיבָה	8. Salalêl סַלְלֵל
	9. Zarqah זָרְקָה	10. Patah פִּתְחָה
	11. Yotiv יוֹתִיב	12. Tevira תֵּבִירָה
Smallest Distinctives (Counts)	13. Pazér פָּזֵר	14. Qarnê Paral קַרְנֵי פָּרָל
	15. Tevrah gadol תֵּבִירָה גָּדוֹל	16. Géres גֵּרֵשׁ
	17. Gerasayim גֵּרְשָׁיִם	18. Peqal פִּיקָל

B. CONJUNCTIVE ACCENTS—Servants.

19. Mérkah מֵרְכָה	20. Mûnah מוֹנֵה
21. Mérkah k'atolêl מֵרְכָה כְּאֲטוֹלֵל	22. Mahpat מַחְפֵּץ
23. Dargah דַּרְגָּה	24. Qadmah קִדְמָה
25. Yerah יֵרַח	26. Tevrah q'annâl תֵּבִירָה קְאֲנָל

40. GENERAL REMARKS ON THE ACCENTS. (1) Of the accents, fourteen are written *over*, and eleven *under* the words to which they belong: P^osī^rq is written *after* its word.

(2) The accents are mostly attached to *the consonant immediately preceding the tone-vowel*, except the 'prepositives' Y^etī^rb and T^ehī^rsā^h g^odōlā^h, which are always found with the *first* letter of a word, and the four 'postpositives', S^ogōltā^h, Zarqā^h, Pastā^h, and T^ehī^rsā^h q^otannā^h.

41. The Laws of Accents¹ are too numerous and complex to receive a full enumeration here. It may suffice to state the following, and to require the student to become familiar with the accents numbered 1-7, also 19, 20, 22:—

1. The end of every sentence, whether in prose or poetry, is marked by Sillūq,² followed by Sōp-Pasūq (:), as seen in the Hebrew Bible throughout.

2. Most sentences, unless extremely short, are commonly divided (a) into two parts by Atnāh,—less frequently (b) into three, first by S^ogōltā^h, then by Atnāh.

Taking Gen. I., we find that vs. 13, 19, 23 are too short to allow of division by Atnāh, and that the most of the other verses are divided (sometimes very unequally, cf. 11, 24) into two by that accent, while only 7 and 28 exemplify the threefold division.

3. Each of these main portions may again be subdivided into smaller parts by the weaker distinctive accents.

Obs. a. The power of accents to denote pauses in sentences is merely *relative*, not *absolute*—i. e. it varies with the circumstances of each case. Thus, in Gen. 1:1, Atnāh has not even the force of a comma; in v. 2, our translators give it the force of a period, (though this is rather much); in vs. 3 and 4, that of a colon (though a semicolon would be better); in v. 6, it is rendered by a comma.

Obs. b. A system somewhat different from that now briefly given, is found applied in the 'poetic' parts of Hebrew Scripture, viz. throughout the Psalms and Proverbs, and in part of Job.

42. THE TONE (i. e. chief accent) in a Hebrew word falls mostly on the final syllable,—sometimes however on the penult.

¹ For a fuller account of the Accents, see the treatises of Dr. A. B. Davidson, Dr. W. Wickes (Poetic Accents, 1881; and Prose Accents, 1887), Green's Hebrew Grammar, sec. 28 ff., or Baer's corrected editions of the Hebrew text.

² Metheg (43) is not to be confounded with Sillūq. Both are small, upright strokes *under* the line of consonants; but Sillūq stands *only at the last accented syllable of every verse*, whereas Metheg never stands at the tone-syllable.

Thus שָׁמַר *he kept*, חָכָם *wise*; but בַּיִת *house*, גִּלְגָּל *skull*.

43. METHEG (מֶתֶגַּח *bridle*) marks the syllable in which a secondary tone occurs; this regularly falls on each alternate syllable¹ before the tone.

This accentuation produces something like Iambic or Trochaic rhythm; thus אֲנֹכִי *I*, בָּנוּתֵיהֶם *their daughters*, וַיִּהְיוּ עִירֹת *and ye shall sound with the trumpets* Num. 10 : 9, תָּבִיאָנִי *thou wilt bring me out*.

Obs. 1. The rule is often modified by Metheg's preference for (a) open syllables, or (b) for the vowel which precedes a composite she'wa, or what was originally such; e. g. שָׁאַל-הָאִישׁ *the man asked*, הָאָרֶץ *the ground*, יִעֲמְדוּ (for יִעֲמְדוּי 182, III.) *they will stand*. The sign is often omitted altogether rather than placed beside a short, sharp vowel, as הַמִּגְדָּל *the tower*.

Obs. 2. The name which this sign has received points to its office in restraining any tendency to close a syllable. Hence, Metheg often shows whether a vowel is short or long (see 24, 1 and 8, 5 and 6) and distinguishes between different words; as אָכְלָה *she ate*, but אָכְלָה *food* (see also foot-note on p. 15); יִרְאוּ for יִרְאוּי *they will fear* (from יָרָא), but יִרְאוּ *they will see* (from רָאָה).

Note. So inconsistent and irregular are MSS. and even ordinary printed copies of the Hebrew Bible in their use of Metheg, that these remarks regarding it must be considered as but general.²

44. MAQQEPH (מַקְפֵּה *binding*), a horizontal stroke, unites two or more words or particles, and makes them form but one expression, with but one main accent, and this on the final word; as עַל-כָּל-הָרֶרֶב *on every mountain*.

Obs. 1. Maqqeph is not used, like our hyphen, for the purpose of compound-ing words (as in *tent-pole*), but for avoiding the too frequent incidence of the tone on a series of short words. Hence, it is mostly employed in joining mono-syllables to each other or to longer words; as יֵשׁ-כָּל-לִי *there is everything to me*. But sometimes, too, words of considerable length are thus conjoined; as שְׁלֹשָׁה-עֵדִים *three witnesses*.

Obs. 2. The accent being lost before Maqqeph, long vowels in shut syllables are mostly changed into their corresponding short ones; thus יֵשׁ-כָּל-לִי *arose* from יֵשׁ כָּל לִי; see 24, Table.

45. PAUSE is the place of special accent at the end of sentences, or parts of sentences, where Great Distinctive Accents stand (39). Where Pause occurs, changes are often made:—

a. The tone returns to its original position in the word: see the

¹ As will be seen from the examples given, the half-syllables (29, *Obs. 2*) are included as distinct factors in this reckoning.

² Metheg has been very fully discussed by Baer in Merx's *Archiv*; see also Lowe's Commentary on Zechariah, Excursus II.

examples in *d*, below.

b. When possible, the accent on the *penult* is preferred.

Thus אָנְכִי for אֲנִי *I*: see also *c* and *d*.

c. Short vowels are prolonged.

אָנִי *I*, אָנְכִי *vessel*, אָנְכִי *sickness*, become אָנִי, אָנְכִי, אָנְכִי; cf. *b*. So אָנְכִי *he kept*, becomes אָנְכִי; אָנְכִי *conspiracy* in pause becomes אָנְכִי; see Isa. 8 : 12.

d. Lost vowels are restored, and frequently prolonged.

Thus אָנְכִי *she gave*, from אָנְכִי, and אָנְכִי *keep ye*, from אָנְכִי, become in pause אָנְכִי, אָנְכִי.

e. Strong consonants are sometimes doubled: see 19, 6.

46. Q^{ER}I AND K^{ETH}IB. The later Jewish critics who revised and fixed the present Hebrew Text, though careful to preserve the whole exactly as it had till then been commonly received, yet sometimes thought another reading ought to be preferred. But this they did not venture to substitute for the other; they merely (*a*) attached its *vowel-signs* to the word actually in the text, together with (*b*) a small circle or asterisk referring to the margin, where (*c*) they placed the *letters* of the word or words which they preferred. The letters found within the body of the text were thus called the ק^{ETH}IB (an Aramaic passive participle, signifying *written*), those in the margin being the ק^{ER}I (what is, or is to be *read*).

Thus in Ps. 102 : 24, כָּחוֹז *my strength* is the Q^{ER}I for the K^{ETH}IB כָּחוֹז, which may have been mistaken by some scribe who thought that the word should be כָּחוֹז *his strength*, or who, more probably, mistook ו for a badly written י. In Ps. 100 : 3, the K^{ETH}IB is אֵלֹהִים *and not*, while אֵלֹהִים *and to him* is the Q^{ER}I; but either reading gives good sense.

Obs. 1. When (*a*) a word is to be left unread, no vowel-signs are given to it, and in the margin there is placed the note ק^{ER}I כְּתִיב וְלֹא קָרִי *written but not read*; see Ezek. 48 : 16; 2 Kings 5 : 18. (*b*) When, on the other hand, a word must be supplied, its vowels are inserted in the text, but its consonants in the margin with the note ק^{ER}I וְלֹא כְּתִיב *read but not written*, as in Jer. 31 : 38; 2 Sam. 8 : 3.

Obs. 2. A few words whose Q^{ER}I differs from the K^{ETH}IB are so well known that their marginal reading is never given; these are הוֹאֵל, used in the Pentateuch for הוֹאֵל (see Gen. 38 : 25 &c.), יִשָּׁשְׁכָר *Issachar* for יִשָּׁשְׁכָר, *Jerusalem* for יְרוּשָׁלַיִם, and the name of God as the Eternal One. The Jews do not pronounce this name, though they continue to *write* it in their Scripture text. (*a*) When it occurs alone, they read it as if אֲדֹנָי *Lord* were found instead, and place on it the vowels of the latter word, thus making אֲדֹנָה (see 24, 7, *Obs. 2*). But (*b*) when the word אֲדֹנָי is conjoined with it, יהוה receives the vowels of אֱלֹהִים *God*, and is read as if this word were actually written there; thus אֲדֹנָי יְהוָה Gen. 15 : 2 &c.

Note. The true sound of the sacred *tetragrammaton* has long been lost; but as it is no doubt derived from the Imperfect (115) of the verb הָנַח or הִנִּיחַ *to be* (see Ex. 3:14), we may infer that it should be pronounced הַנְּיָהּ! (Yah-wéah) or הַנְּיָהּ! or הַנְּיָהּ!

INFLECTIONAL VOWEL-CHANGES.¹

47. It has already been remarked (44, *Obs.* 2) that certain vowels change when change is made (1) as to the place of accent in a word, or (2) in the nature of the syllable: we now proceed to give some illustrations of this most important truth.

I. Changes on vowels of the First Class,—A Sounds. 1. NOUNS. In הָרַף *word*, and חָכֵם *wise*, the vowels, though all long, are changeable (26): the former of the two in each word stands in an open syllable (26); and is permitted to be long, since it immediately precedes the tone; the final syllable is shut, but has the tone, and thus may take a long vowel (37). *a.* When 'light' additions (96) are made to the word—as יָ- a suffix meaning *my*, or יָ- the ending of the plural masculine (67)—the forms are changed to הָרַף *my word*, חָכֵם *wise ones*. For, in each case, (1) the *tone* is shifted to the end; in consequence of this, הָ and חָ lose the 'pretone,' and hence also (2) their *vowel*; accordingly, Sh^wa is placed beneath (23, c)—a הָ under חָ as being an aspirate (10). Further (3) the *syllables* are changed in character; for, whereas הָ and חָ were shut, now, הָ and חָ are needed to begin the new concluding syllables הָ, חָ (33, Rule). Thus הָ and חָ are opened, and הָ and חָ are joined with them to form the compound syllables הָ, חָ (33, 34).

b. Again, each of the 'heavy' suffixes (96, *a*) forms, of itself, a syllable; they do not therefore need, as the 'light' suffixes, to take the final consonant of words to which they may be joined, so as to be pronounced (cf. *a*, 3, above). When such words, therefore, end with a *shut* syllable, the heavy suffix (1) keeps these shut, as well as (2) *takes the tone* from them. Thus, in הָרַף and חָכֵם, not only is (*a*) the *former* vowel *lost* through loss of the pretone (see 1, above), but (*b*) the remaining one must be made short (37, Rule), חָכֵם *your word*, חָכֵם *your wise man*.

¹ As the principles here set forth are fundamental, it is essential that this chapter should be carefully studied.

c. The tone may be removed still further off, as in the construct plural (81) דְּבָרַי *words of*, חֲכָמַי *wise ones of*, (for דְּבָרַי, חֲכָמַי : see 30) and the plural forms derived from it, which take the heavy suffixes, as דְּבָרַיְכֶם *your words*, חֲכָמַיְהֶם *their wise ones*. In such cases, the former vowels of the words are wholly lost.

2. VERBS. The verbs שָׁמַר *he kept*, עָשָׂה *he made*, become שָׁמַרְךָ, עָשִׂי in pause (45, c). a. But when vowel-affirmatives (וָ, י, יֵ) are added to the root, these (1) take the tone, and (2) next assume at least the last root-consonant to form a syllable (33). (3) The last root-syllable is thereby changed,—opened (36), and left without the tone; hence, its short vowel must be dropped (23, c). The second radical, thus left without a vowel-sound, is joined to the succeeding simple syllable, to form with it a compound syllable (34): the first root-syllable remains unchanged. Hence שָׁמַרְהָם *sa-m'rah, she kept*, עָשִׂיָּהּ pa-'alû *they made*. (4) In pause (45, d), the former vowel and the tone are both restored, while the short vowel is made long; hence שָׁמַרְהָם, עָשִׂיָּהּ.

b. When the affirmative (1) is consonantal, and an open syllable, it may not take the tone, or change the syllables or vowels of the root; thus, שָׁמַרְנִי *we have kept*, עָשִׂיתָ *thou hast made*. But (2) when such an affirmative is a shut syllable, it always takes the tone, drawing this from the root. The former of the root-syllables thus drops its vowel, while its consonant is added to the next, to form a compound syllable; as שָׁמַרְתָּם *ye kept*, עָשִׂיתֶם *ye made*. (Cf. the effect of heavy suffixes to nouns, 1, b, above).

48. II. E Sounds. 1. NOUNS. In בֵּן *a son*, שֵׁם *a name*, אֹיֵב *an enemy*, מִוֶּלֶת *miracle*, מִזְבֵּחַ *altar*, (12, 2), the final vowel, though in a closed syllable, is long because it has the tone (37). But when the place of tone is changed, or alteration made in this as well as in the nature of the syllable, the = almost always suffers change; more specifically—

a. When nothing more than loss of tone occurs (i. e. when an addition to the word is made, commencing with a consonant, and thus preserving the preceding portion closed—the tone being removed to the appended part), = mostly becomes וָ, but sometimes וֵ or וּ. Hence בְּנֵי אָדָם (44) *son of man*, בְּנוֹ נֹחַ *son of Nun*, מִוֶּלֶתְכֶם *your wonder*, שֵׁםְכֶם *your name*, אֹיֵבִי *thine enemy*, and מִזְבֵּחִי *thine altar*.

Obs. This shortening occurs sometimes when there is only partial loss of tone, and no addition to the syllables, as in the construct state (79) of nouns

and adjectives; hence *מַקֵּל* *staff of*, (from *מִקְלָה*) *אֲלֹתָיִם* *altar of*: see 131 for other examples.

b. When the addition made commences with a *vowel*, then the consonant which closed the word must be assumed to form the first part of the new concluding syllable (33). Hence, what was formerly the final syllable—closed and accented—is now (1) *opened* and (2) *loses the tone*; in consequence, *־* is mostly lost (i. e. becomes *sh-wa*, 23, c)—the consonant which stood before it being joined to that which followed it, to form a compound syllable: sometimes, however, *־* is retained. Hence *שְׁמֵם* *their name*, *אֲלֹתָיִם* *his altar*, *כֹּהֲנִים* *priests* (from *כֹּהֵן* *priest*); but *־* remains in *שְׂמֹת* *names*, *בְּנֵי* *children of the third generation*, &c.

2. VERBS. Like principles are found to regulate changes of vowels in the verbs; hence *דַּבֵּר* *speaking thou*, *אֲדַבֵּר* *speaking, pray*, *דַּבְּרוּ* *speaking ye*,—but *דַּבְּרוּ* in pause. So *הִתְפַּחֵה* *he delighted*, *הִתְפַּחְתְּ* *she delighted* (in pause *הִתְפַּחְתָּ*), *הִתְפַּחְתָּ* *thou didst delight*.

49. O Sounds are subject to the same laws which regulate other sounds. 1. In the nouns *גֹּרֵן* *threshing-floor*, and *חֹדֶשׁ* *month*, the former syllable is open, and receives the tone; the latter syllable is closed. But in *גֹּרְנִי* (*gor-ni*), *my threshing-floor*, *חֹדֶשׁוֹ* (*hod-sô*) *his month*, the last two radicals have changed their places in the syllable. The former syllable in each has now been closed, and has moreover lost the tone; hence *־* (*o*) is put instead of *־*. The plural forms *גֹּרְנוֹת* (*gôrâ-nôt*), *חֹדְשֵׁי* (*hōdâ-shim*) show further change made on the *o* through changes in the form of syllable and place of tone.

2. Again, the verb-forms *זָכַר* *remember*, *יִשְׁכַּר* *he will keep*, shorten the 'tone-long' vowel *ō* to *o*, when there is (a) merely loss of tone—the *form* of syllable remaining as it was, still closed; hence *זָכַרְתָּ* *remember, pray*, *יִשְׁכַּרְתִּי* *he will keep for me*. But when, besides, (b) the nature of the syllable is changed, the *ō* is wholly lost, as in *זָכַרְתְּ* *remember ye*, *יִשְׁכַּרְתֵּם* *they will keep*; in both of these last instances, the final syllable becomes compound. In pause, the tone reverts to its original position in the root, the syllable is opened, and long *ō* returns; hence *זָכַרְתִּי*, *יִשְׁכַּרְתֵּם*.

CONSONANTAL CHANGES.

50. The Consonants of Hebrew words may suffer change by (1) assimilation, (2) transposition, (3) rejection, (4) insertion, (5) addition, (6) substitution.

1. *Assimilation* mostly takes place when the former of two consonants is (a) vowel-less and (b) cognate, or will readily combine with the second, which then assumes Dagesh Compensative (19, 1), unless it ends a syllable; as מָתָּה for מָתָּה *thou hast died*, $\text{נִבְּאָה$ for נִבְּאָה *he prophesied*, but אָף *nose*, for אָפֶּה . Of Liquids, נ most often disappears—seldom before an aspirate—more rarely ל , and seldom ר ; as יָתֵן *he will give*, for יָתֵן ; מִזֶּה *from this*, for מִזֶּה , but $\text{יִתְּנֶה$ *he will possess*; so יִקַּח *he will take*, for יִקַּח ; אֵלָיו *which* (belongs) *to him*, for אֵלָיו .

2. *Transposition* is resorted to for the sake of euphony: the sibilants (4, 4) are mostly thus transposed, and occasionally also the labials (4, 5). Hence וְהִשְׁתַּמֵּר *to keep one's self*, for וְהִשְׁתַּמֵּר (173, 3), שֶׁבֶט and קֶשֶׁב *lamb*, שִׁלְיָהוּ and שִׁלְיָהוּ *garment*.

3. *Rejection*. a. At the beginning of a word, a feeble consonant with *shewa* is often dropped; as נָהַנּוּ for נָהַנּוּ *we*, שֵׁב for שֵׁב *sit thou*, תֵּן for תֵּן *give thou*. b. A vowel-letter in the middle of a compound syllable is sometimes dropped, together with *shewa*; thus there is formed a simple syllable, as עַי for עַי *ruins*, לָלוּ for לָלוּ *they revealed* (196, II. b). The same is nearly always true regarding ה , the article (103, 5), as בְּדָם *with the blood*, for בְּדָם ; cf. also 171, 3. c. The final ן in some verb-forms is regularly dropped, and only used for emphasis, or in archaic forms, and even then mostly in pause; as יָרְעוּן *they knew*, Deut. 8 : 16, for the more common יָרְעוּ ; תַּעֲשִׂיךְ *thou shalt do*, Ruth 3 : 4, for תַּעֲשִׂיךְ . In the plural or the dual construct state (81, a), a noun or adjective rejects the final ם ; as שִׁירֵימ *songs*, שִׁירֵימ *songs of*.

4. *Insertion*. For strengthening, נ may be introduced before the affix in some verb-forms (see 180), as יַעֲבֹרְנָהוּ *they will pass over it*, Jer. 5 : 22. Cf. *an* for *a* in English.

5. *Addition*. Sometimes an א with a short sound is prefixed for easing the pronunciation of a word which, but for this expedient, would have the harsh beginning of a compound syllable; as אֶמְסֹל or אֶמְסֹל *yesterday*, אֶזְרִיעַ or אֶזְרִיעַ *arm*. Cf. *squire, esquire*.

6. The *substitution* of a letter for another kindred one may be the consequence of (a) some slight difference in sense, as קָצַב *he cut off*, חָצַב *he hewed stone*, חָצַב *he hewed wood*; (b) a difference in style, as קָצַר *he kept*, —in poetry קָצַר ; (c) a difference as to the age or period in which the form was used; thus צָחַק *he laughed*, and צָעַק *he cried out*, are found in the

Pentateuch, but קנץ and קנץ in later books; (d) a difference of dialect,—the Hebrew צור *rock* being טור in Aramean, Heb. זָהָב *gold* Aram. דָּהָב, Heb. אֶרֶץ *earth*, Aram. אַרְעָא: (e) mere euphony, as in צִבְיִים *gazelles*, for צִבְיִים (210).

INTRODUCTORY EXERCISES.

ON THE ORDER OF WORDS IN SENTENCES.

51. In simple, unimpassioned narrative, the verb regularly stands first : see sentence 10 in exercise.

Only in poetry, and seldom even there, we find the verb at the end of a sentence ; as Ps. 6 : 10, *Jehovah my prayer will receive*. This order is the rule in Aramean, as in Latin, Sanskrit, &c.

52. The predicate, if an adjective or noun, (*a*) stands usually first ; see sentences 4, 5, in the Exercise. (*b*) But, of *two* adjectives employed as predicates, the second may stand last ; as, *Gracious is the Lord, and merciful*. (*c*) Seldom are both placed close together in the front ; as, *Good and upright is the Lord*.

53. Attributives *succeed* the words which they modify ; negatives mostly precede.

Hence, adjectives, used as attributives, succeed their nouns (see 6 and 7, in exercise), adverbs succeed their verbs or adjectives (see no. 6 in exercise).

Note 1. The (definite) article, however, is *prefixed* : see 53, *c* and 70.

Note 2. Hebrew has no indefinite pronoun or article ; but, to supply the want, the numeral אֶחָד (f. אַחַת) *one* is sometimes placed after the noun ; as אֶחָד אֵלֹהִים *a (certain) prophet* ; see also no. 7 in exercise.

54. The interrogatives stand almost always first ; see 8, 9, in the exercise, but on the other hand 37, 1, *b*.

55. A word or member of a sentence, other than the verb, mostly gains in emphasis by being placed at the beginning.

Thus, the nominative is placed first (*a*) in contrasts as Gen. 13 : 12, 'Abram dwelt in the land of Canaan, but Lot dwelt in the cities of the Jordan valley ;' see also vs. 13, 14 ; (*b*) when a new subject is introduced, especially in propositions describing a subordinate but contemporaneous circumstance (129, *Obs.* 2), as Gen. 19 : 1, 'And the two angels came to Sodom, while Lot was sitting at the gate.' (*c*) The greatest emphasis is given to a word which heads

the sentence absolutely, and is afterwards referred to; thus, in Ps. 18: 31 '[As for] God, perfect is his way.'

56. As in Latin, Greek, and many other languages, the verb *to be*, used as the copula, is frequently left unexpressed; cf. 4, 5, 6, 8, in exercise. Or, the third pers. pronoun, הוּא m., הִיא f. (90) is employed as copula, as in Gen. 2: 4 'The fourth river is Euphrates.'

Note. This use of the pronoun, however, mostly emphasises the subject (87, *Obs.*; 91, III. c), which then comes first (55). The nominative may even be of another person than the third, as אַתָּה הוּא יְהוָה 'Thou' art Jehovah.'

Exercise 1.

1 יְהוָה בָּרַת בְּרִית: 2 יִשְׂרָאֵל הִפֵּךְ עֲרָף: 3 לִי לֹא שָׁמַע
 גְּעָרָה: 4 חָסִיד אָנִי: 5 עָפַר אֶתָּה: 6 יוֹנָתָן אִישׁ חָכֵם מְאֹד:
 7 יוֹם אַחֲרָ: 8 מִי אֵלֶּה: 9 אָנָּה אֶתָּה הוֹלֵךְ: 10 זָנַח יִשְׂרָאֵל
 טוֹב: 11 לֶחֶם לֹא אָכַל: 12 אָכֵן שָׁמַע אֱלֹהִים: 13 כֹּה אָמַר
 יְהוָה: 14 לֹא יָדַע כִּי הָלַךְ יוֹנָתָן: 15 גַּם דָּם נָקִי שָׁפַךְ מִנְשָׂה:

Transliteration and Translation.

1. Y^hō-wāh (24, 7, *Obs.* 2) kâ-rat b^rîṯ, *Jehovah made* (lit. *cut*) [a] *covenant*; see 53, *Note* 2. 2. Yis-ra-^lel hâ-pak 'ō-rēp, *Israel turned* [the] *neck* (back). 3. Lēz lō^h sâ-ma'' g^e'ā-rāh, [A] *scorner hears not rebuke*. 4. Hâ-sîḏ' ānî, *Gracious* [am] *I*; see 52, 56. 5. 'a-pār ^hat-tāh, *Dust* [art] *thou*. 6. Yô-nā-tān ^his hâ-kām m^{ch}ōd *Jonathan* [was a] *man wise very* (a very wise man; 53). 7. Yôm ^hé-hād, *Day one*, i. e. one (or a) day; see 53, *Note* 2. 8. Mî' ^hel-lék, *Who* [are] *these*? 9. ^ha-nāh ^hat-tāh hō-lék, *Whither* [art] *thou going*? 10. Zā-nāh Yis-ra-^lel tōb, *Rejected Israel good* (Israel hath rejected good). 11. Lé-hém lō^h ^ha-kal, *Bread not he ate* (bread he ate not); see 55. 12. ^hā-kēn sâ-ma'' ^helō-hî'm, *Surely heard God* (surely God has heard). 13. Kōh ^ha-mar Y^hō-wāh, *Thus said* (or *said*) *Jehovah*. 14. Lō^h yā-da'' kî' hâ-lak Yô-nā-tān, *he knew not that went Jonathan* (that Jonathan had gone). 15. Gam dām nā-ql' sâ-pak M^enas-séh, *Also blood innocent shed Manasseh* (Manasseh also shed innocent blood).

QUESTIONS FOR EXAMINATION. 1. Name the various (a) letters and (b) vowel-points occurring in the foregoing sentences (3, 24). 2. What determines the pronunciation of the 'mutables?' (7). 3. What are the different kinds of syllables? (34, 36). 4. What are the laws which regulate the syllable? (33, 35, 37)

5. What points are met with in the Hebrew consonants? (18—21). 6. What are the species of *Shewa*? (23, 29).

NATURE OF THE HEBREW LANGUAGE.

57. The Hebrew language shows a strong desire for *synthesis* and *brevity*, i. e. it seeks to form but one word or expression out of many elements, which, in a language like our own, of analytic tendency, would rather be preserved distinct and separate. Attempts at synthesis appear in combinations formed by means of *Maqqeph* (44). Some prepositions and like particles are always joined, by this sign, to the word succeeding them; others are sometimes found without *Maqqeph*. Such are על or על־ *on, upon, over*; ל־ *to, towards*; את־ or את־, a frequent sign of the direct and definite accusative (105); כל־ or כל־ (25, A, 2) *all, every, &c.*

Exercise 2.

1 יהוה אמר אל־אברם : 2 יהוה פקד את־סרה : 3 מה
 : 4 אני־אל שרי : 5 איש או־אשה : 6 לא־זכר את־יוסף :
 7 אני־מלך על־ישראל : 8 אך הבל כל־אדם :

Transliteration and Translation.

1. Y^hō-wāh ḥa-mar ḥél ḥab-rām, *Jehovah said to Abram.* 2. Y^hō-wāh pa-qad ḥét Sa-rāh, *Jehovah visited Sarah.* 3. Māh ḥél-léh, *What [are] these?* 4. ḥānī^ʾ ḥél sad-da^ʾ, *I [am] God Almighty.* 5. ḥī^ʾs ḥā his-sāh, *[A] man or [a] woman.* 6. Lō^h zā-kar ḥét Yō-sēp, *Not he remembered (he remembered not) Joseph.* 7. ḥānī^ʾ mé-lék 'al Yis-rā-ḥél, *I [am, was] king over Israel.* 8. ḥak hé-bél kol ḥa-dām, *Surely vanity [is] every man (every man is vanity; see 52).*

QUESTIONS. 1. What effect has *Maqqeph* on (a) the tone and (b) the vowels of the word preceding it? (44). 2. Distinguish between *Qāmés*, and *Qāméz-Hātúph* (24, 1 and 8; 25). 3. What changes may take place on words in *Pause*? (45).

WORD-ACCRETION.

58. The smaller words or particles, prefixed to other words, through time become completely fused with them, so that some now are never found alone, but only in connection with another word.

Such particles are the following: (*a*) the Conjunction וְ and (or, but, &c.), sometimes pointed וְ, וְ, וְ &c.; see 1, 2, 3, 4, 5, 12, in exercise; (*b*) the 'inseparable prepositions' בֵּין in, among, &c., לְ to, for, &c. כְּ as, like, &c.; these are also pointed בֵּין, בֵּין, בֵּין, &c., see 6, 7, 12, in exercise; (*c*) the article (definite: see 53, Note 1), which is mostly pointed הַ (with Patah under ה, and doubling Dagesh in the letter following), but sometimes simply ה, ה, &c.; see 8, 9, 10, 11, in exercise.

59. Moreover, two or even three of these particles may be prefixed together to another word.

Thus (*a*) the conjunction and a preposition may be found together, as in sentence 12, below; (*b*) the conjunction and the article; (*c*) a preposition and the article, as in sentence 11; (*d*) conjunction, preposition and article.

Obs. These inseparable prepositions (not the conjunction וְ) mostly extrude the ה and take the vowel of the article which follows them; thus בְּנֵן is shortened from בְּהֵן in the garden; see 11.

Exercise 3.

1 מֹשֶׁה וְאַהֲרֹן : 2 חֵלֶב וְדִבְשׁ : 3 אֵימָה רָגַן וַיִּין : 4 חֲנוּן
 יְהוָה וְצַדִּיק : 5 צַדִּיק וְיֵשֶׁר הוּא : 6 אֶתְהָ כֹהֵן לְעוֹלָם : 7 אֱלֹהִים
 רַפָּךְ יָם לַיְבֹשָׁה : 8 קָרַב אֶל־הַמַּחֲנֶה : 9 אֲכַן הָצִיר הָעָם :
 10 לֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם : 11 הִכְנַעְנִי אֲזוּ בְּאָרְץ : 12 רִבִּץ
 בְּאֶרֶץ וּכְלָבִיא :

Transliteration and Translation.

1. Mō-séh (24, 7, Obs. 1) w^a-hārôn, *Moses and Aaron*. 2. Hā-lāb ū-d^abas (or, wū-d^abas; see 33, 1), *Milk and honey*. 3. A⁷-yēh dā-gān wā-ya-yin, *Where [are] corn and wine?* 4. Han-nūn Yēhō-wāh w^azad-dīq, *Gracious [is] Jehovah, and righteous*; see 52, b. 5. Zad-dīq w^ayā-sār hū^h (35, Obs.), *Righteous and just [is] he*; see 52, c. 6. ^hat-tāh kō-hēn l^a’ō-lām, *Thou [art a] priest for ever* (lit. *to eternity*). 7. ^hēlō-hī^m hā-pak yām l^ayab-bā-sāh, *God turn-*

ed sea to dry land. 8. Qā-rab ^hél ham-ma-hāneh, *he approached to the camp.* 9. ^ha-kēn hāzīr hā-'am, *Surely, grass [is] the people—* i. e. (52) *Surely the people is grass.* 10. Lō^h sâ-ma' ham-mé-lék ^hél hā-'am, *Not hearkened the king* (the king did not hearken) *to the people.* 11. Hak-k^ona-'ānī^v ^haz bā-^ha-réz (for יָרַדְתָּ: 59, Obs.) *The Canaanite [was] then in the land.* 12. Ra-baz k^oar-yēh ū-(or wū-)t^olā-bī^v (59, a), *he crouched like a lion, and like an old lion.*

QUESTIONS. 1. What are the laws regarding aspirates? (9–12). 2. When is the simple Dagesh *not* found in a mutable? (7). 3. What are the small, upright lines under the words in sentence 11? (41, 1, and 43).

SUFFIXES, AFFORMATIVES, &c.

60. Besides employing prefixes, the Hebrew makes large use of 'suffixes,' 'afformatives,' and 'affixes,' which are but fragments of the personal pronouns: see 89, 90. (1) *Suffixes*, which are added to *nouns*, represent our 'possessive pronouns;,' (2) *afformatives* to *verbs* represent the subject, while (3) *affixes* may be appended to the verb, to indicate the object, when this is marked by a personal pronoun.

Thus, (1) קוּלִי *my voice* (lit. *voice mine*, or *voice of me*) is formed of the noun קוּל, with the suffix י, a fragment of the personal pronoun אֲנִי or אֲנִי I; so קוּלֵנוּ means *our voice*, קוּלָם *their voice*, &c. (2) By adding to the fundamental verb-form שָׁמַר certain afformatives, we make such words as these: שָׁמַרְתָּ *thou hast kept*, שָׁמַרְתִּי *I have kept*, שָׁמַרְנוּ *we have kept*, &c.; see 112 ff. (3) These forms again may take an affix, as in שָׁמַרְתָּנִי *thou hast kept me*, שָׁמַרְתָּךְ *I have kept thee*, שָׁמַרְנוּם *we have kept them*.

Observe that, through additions such as these, (a) the place of tone and frequently also (b) the vowels of a word may suffer change; see 47 ff.

The common forms of such appended pronoun-fragments are the following:—

	Singular			Plural		
Suffixes	י- <i>my</i>	ךָ <i>thy</i>	וֹ <i>his</i>	נֵנוּ <i>our</i>	כֶּם <i>your</i>	ם <i>their</i>
... fem.	... י-	ךָ- ...	הָ- <i>her</i>	... נוּ	כֶּן ...	ן ...
Afformatives	אֲנִי <i>I</i>	אַתָּה <i>thou</i>		נֵנוּ <i>we</i>	אַתָּם <i>ye</i>	הֵמָּה <i>they</i>
... fem.	... אֲנִי	... אַתָּה	... הֵיאֵ- <i>she</i>	... נוּ	... כֶּן	... הֵמָּה
Affixes	נִי <i>me</i>	ךָ <i>thee</i>	וֹ, הֵוֹ <i>him</i>	נֵנוּ <i>us</i>	כֶּם <i>you</i>	ם <i>them</i>
... fem.	... נִי	... כָּ	... הָ <i>her</i>	... נוּ	... כֶּן	... ם

Exercise 4.

1 אָבִי אֶתָּה : 2 זֹאת בְּרִיתִי : 3 רַב טוֹבָד : 4 הִנֵּה חֻמַּתִּי
 חָלוֹם : 5 שָׁמַעְנוּ אֶת-קוֹלוֹ : 6 שָׁמַעַתָּ קוֹלִי : 7 אֶת-קוֹלְךָ
 שָׁמַעְתִּי בְּגַן : 8 מִי יֵלֶד-לִי אֶת-אֵלֶּה : 9 הִנֵּה שְׁלַחְתִּי לְךָ
 שֹׁחֵר : 10 סֵפֶר נָתַן לִי הַכֹּהֵן :

Transliteration and Translation.

1. *hā-bî^v bat-tāh*, My father [art] thou; see 52. 2. *Zō^{ht} b'ō^v-tî^v*, This [is] my covenant. 3. *Rab tû-b^{ka}*, Great [is] thy goodness. 4. *Hin-nēh hā-lam-tî^v hālôm*, Behold, I dreamed [a] dream. 5. *Sā-ma[']-nû^v hēt qô-lô*, We heard his voice. 6. *Sā-ma[']-tā qô-lî^v*, Thou didst hear my voice. 7. *hēt qô-l^{ka} sā-ma[']-tî^v bag-gan*, Thy voice I heard in the garden. 8. *Mî^v yā-lad lî^v hēt hēl-léh*, Who begat to me these (these to me)? 9. *Hin-nēh sā-lah-tî^v l^{ka} sô-had*, Behold, I sent to thee [a] present. 10. *Sē-pēr nā-tan lî^v hak-kô-hēn*, [A] book gave to me the priest,—the priest gave me a book (see 55).

CONJUGATIONS OF VERBS.

61. The main idea of a Hebrew verb is often modified by changes made upon the 'root' or ground-form (62).

Thus, from the simplest form *qā^l he killed*, we may make 1. *qā^l he killed himself* (reflexive form), or, *he was killed* (passive; see no. 1 in the exercise); 2. *qā^l he killed many*, massacred (frequentative), but sometimes too, *he caused to kill* (causative; see 3, 4, 5 in exercise); 3. *qā^l he was massacred* (passive of the preceding; see 2 in exercise); 4. *qā^l he caused to kill* (factitive or causative; see 6—10 in exercise); 5. *qā^l he was caused to kill* (passive of the preceding), &c. All these derived forms may again receive affirmatives, as already exhibited (60); see 1, 4, 5, 10 in exercise.

Exercise 5.

1 בַּמַּיִם נִשְׁפַּחְתִּי : 2 שָׁפַךְ דָּמִם בְּעַפָּר : 3 אֵלֶּה מִי גִדָּל :
 4 לֹא בִסְתֵר דְּבַרְתִּי : 5 שִׁבַּלְתִּי אֲבֹדְתִי אֶת-עַמִּי : 6 הַמְלִיךְ
 הַפְּקִיר אֶת-הַשְּׁלִישׁ עַל-הַשְּׂעִיר : 7 דָּוִד הַמְלִיךְ אֶת-שְׁלֹמֹה :

8 יְהוָה לֹא הִמְטִיר עַל-הָאָרֶץ : 9 הִקְרִיב אֶת-קִרְבָּנוּ :
 10 הִקְדַּשְׁתִּי לִי כָל-בְּכוֹר בְּיִשְׂרָאֵל :

Transliteration and Translation.

1. Kam-ma-yim nis-pak-ti^v, *Like the waters (like water) I am poured out.* 2. Sup-pak da-mām ké-'a-pār, *Poured out is their blood like the dust.* 3. ^hel-léh m^v gid-dél, *These—who hath reared (lit. made great)? (55).* 4. Lō^h baš-sē-tér dib-bar-ti^v, *Not in the secret (in secret) have I spoken.* 5. Sik-kal-ti^v ^hib-bad-ti^v ^hét 'am-m^v, *I have bereaved, I have destroyed (lit. caused to perish) my people.* 6. Ham-mé-lék hip-q^vd ^hét has-sā-l^vs 'al has-sa-'ar, *The king appointed the captain over the gate.* 7. Dā-wid him-l^vk ^hét Š'lo-mōh, *David made to reign Solomon (made Solomon king).* 8. Y^hō-wāh lō^h him-t^vr 'al ha-^ha-réz, *Jehovah had not caused it to rain upon the earth.* 9. Hiq-r^vb ^hét qor-bā-nō (25, A 1), *He offered (lit. caused to come near) his offering.* 10. Hiq-das-ti^v li^v kol (25, A 2 ; 44) b^hkôr b^vvis-rā-^hel, *I have sanctified (made holy) to me (or, to myself) every first-born in Israel.*

As it is hoped that enough has already been given to present a general idea of the Hebrew tongue, the student will now be introduced to its peculiarities in detail. And inasmuch as the design of this work is to familiarise the reader with the Hebrew of the Sacred Scriptures *in its proper characters*, equivalents in Roman letters will no longer be used, except in rare instances; while it is strongly recommended (1) that, for some time at least, the sentences in Hebrew be not merely rendered into English, but *transcribed* with care, until precision in observing every point has been attained, (2) especially *that the versions into Hebrew be written*, and (3) that the paradigms, meanings of words &c. be committed to memory as they occur.

ON HEBREW ROOTS.

62. The root⁽¹⁾ of any Hebrew word is, speaking generally, the most simple form⁽²⁾ to which its fundamental element can be reduced.⁽³⁾ It usually consists of but three letters⁽⁴⁾ (consonants). The various possible modifications of the general idea it represents are produced (a) by changes within the root itself, (b) by prefixing, (c) by affixing, or by two or more of these methods together, as has been shown in Exercises 3—5.

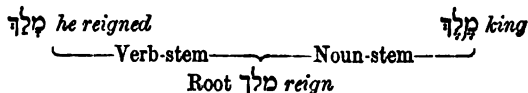
(1) The letters chiefly used in forming roots have been termed 'radicals' (5).

(2) A weak root-letter however, may quite disappear, and make the root seem simpler than it really is: thus, מָנַח has become מָנָח *he arose*, through the absorption of the ה.

(3) Thus, שָׁפַט *judge* is the root of שְׁפָטִים *with judgments*: יָם— is the termination of masculine nouns in the plural (67), אֶּ is a preposition signifying *with* (102), and בֵּ is a noun-prefix.

(4) Only a few quadrilaterals and quinquilaterals occur; and even these are mostly formed by adding a fourth letter to what was a trilateral root, as פְּרִיָּה *orchard*, from פָּרָה *vineyard*; or they are formed by combining elements of different roots, as חַטְּבַת *a bat*, from עָטַל *dark*, and נָפַח *flying*.

Note 1. Strictly, the root must be regarded as vowel-less, as belonging to no one part of speech more than another, and as containing only the most general idea of the thought affixed to it. Thus, out of the root מָלַךְ, which contains the general idea of *reigning*, we find growing the two simplest 'stems' of (a) the noun and (b) the verb; and these two stems are defined in meaning by the vowel-points affixed to them. Thus,



According to this view, מָלַךְ and מֶלֶךְ are co-ordinate, and both derived. And although we often find a simple verb-stem without a cognate noun (as שָׁבַט *he stoned*), and sometimes simple nouns without a cognate verb (as אֶרֶץ *earth*), we may suppose that the language once possessed the missing forms, which indeed are often met with in the cognate dialects. But practically, it is found convenient to view the simplest form of the *verb* as the root (though really it is a stem); hence it is generally said that מָלַךְ is the root of מֶלֶךְ and of all other cognate words. When, on the other hand, a verb is evidently formed from a simple noun, it is 'denominative;' as מָלַח *he salted*, from מֶלַח *salt*: see also 170, Obs. 2. Since roots are generally presented in the Lexicons as verbs, the student must acquire skill in detecting these,—rejecting all additions made to them: experience and careful observation give the greatest help in this.

Note 2. The roots of the Shemitic languages are distinguished from those of the Indo-European tongues by being (a) trilateral and (b) formed only of consonants. The Indo-European roots are (a) monosyllabic and (b) always have a vowel; cf. *fug* in *fugio, fugo, confugere* &c. Yet it seems possible to trace many trilateral Hebrew roots to still simpler bilaterals; thus, **וּר** is a biliteral element with the idea of *scattering*, and common to the trilaterals **וּרַע** *to sow* (i. e. scatter seed) **וּרַח** *scatter rays of light*, **וּרַה** *scatter generally*, **וּרַק** *scatter dust* &c. See Prof. Mac Curdy on Aryo-Semitic Speech.

ON GENDER, AND THE FEMININE SINGULAR.

63. Of Genders, Hebrew recognises only the masculine and the feminine. Hence, names of things, called 'neuter' in English and in other languages, are, in Hebrew, masculine or feminine.

Obs. The feminine is often used in a wide or comprehensive sense; as **זאת** *this* (84, a. 2); cf. also the plurals in Ps. 106 : 22, and Jer. 31 : 22, *a new thing*.

64. Of feminines, besides those which may be at once distinguished by their meaning (as **אם** *mother*), or their form (66), the following may be noted :—

a. Countries and cities, as **מִצְרַיִם** *Egypt*, **יְרִיחוֹ** *Jericho*. (But names of nations, mountains, and rivers are masculine; hence **מִצְרַיִם** is construed as such when it refers to the *people*).

b. The members of the body (especially those which are found in pairs), as **יָד** *hand*, **עֵין** *eye*.

c. Some names of instruments, as **חֶרֶב** *sword*, **כּוּפ** *cup*.

d. Some common nouns of place, as **עִיר** *city*, **בְּאֵר** *well*.

e. Powers of nature, as **צֶהָר** *light*.

65. Some nouns have common gender: the following occur most frequently :—

a. Indifferently m. or f.	b. Mostly masc.	c. Mostly fem.
אוֹת sign	לֶחֶם bread	אוֹר light
אֵרוֹן ark, chest	צָפוֹן north	לֵב heart
יָדָר wall	קִיטָּה garment	כַּנָּף vineyard
גַּן garden	בַּיִת house	אֶבֶן stone
דֶּרֶךְ way	שֶׁשֶׁת sun	מִזְבֵּחַ altar
	הַיְקָל temple	מָקוֹם place
	קְבוֹד glory	נֶפֶשׁ soul
	עַם people	רוּחַ spirit, wind

66. RULE. All adjectives, and the majority of nouns, take in the singular a final **הַ** or **ת** to designate the feminine.¹

¹ The termination **הַ** must be removed from masculines before additions can be made.

E. G. 1. מואָבִי *a Moabite*, מואָבִית or מואָבִיָּה *a Moabitess*; גְּדוּלָה *great, f.* גְּדוּלָה; חָכָם *wise, f.* חָכְמָה; שֶׁפֶךְ (participle m.) *shedding, f.* שֶׁפְּכָת; יָפָה *beautiful, f.* יָפָה; נְטוּיָה *stretched out, f.* נְטוּיָה; רַב *much, great, f.* רַבָּה.

Obs. 1. ה־ is preferred to ה־ by (a) participles and (b) words which end with vowel-sounds; see the examples given.

Obs. 2. ה־ fem. *receives the tone*; in this it differs from ה־ local (209, a).

Obs. 3. This ה־ usually (a) changes the place of accent in a word, and (b) frequently its vowels and syllables, as seen above.¹ Cf. 47 ff.

Obs. 4. Though ה־ is now more common, as a feminine ending, than ה־, it was itself originally ה־.

Obs. 5. In some adjectives, the second radical is shown to be really double, by assuming Dagesh when additions are made; see רַב above, and 13, Obs. 1. Cf. also 67, Obs. 3.

Obs. 6. The feminine of adjectives is often used instead of (a) abstract or (b) collective nouns; as רַבָּה *evil*, רַבָּה *the poor people*.

Exercise 6.

בֵּן son	אִישׁ man, husband	גִּבְעָה hill	מִצְרַיִם Egyptian
שֵׁם name	אִשָּׁה woman, wife	צִעֲקָה cry	רָם high
כִּסֵּא throne	גַּזְלָה damsel	דָּם blood	חֲדָשׁ new
שִׁיר song	קַנְיָה roll	טוֹב good	נוֹרָא terrible
זְרוּעַ arm (12, 2)	עֶבֶד slave	אֲחֵר another	עִיר city
שִׁפְחָה handmaid	עֲבָדָה service	קָשָׁה hard, harsh	מְאֹד very

A. Transcribe and translate

1 שֵׁם טוֹב : 2 אֶרֶץ טוֹבָה : 3 כִּסֵּא רָם : 4 יָד רַבָּה :
 5 אֹד גְּדוּלָה : 6 צִעֲקָה גְּדוּלָה : 7 בֵּן חָכָם : 8 אִשָּׁה חֲכָמָה :
 9 שִׁיר חֲדָשׁ : 10 רוּחַ חֲדָשָׁה : 11 אִישׁ יָפָה : 12 נְעִירָה יָפָה :
 13 מְאֹד : 14 לֵב אֲחֵר : 15 מְגִלָּה אֲחֵרָת : 16 אִישׁ קָשָׁה :
 17 עֲבָדָה קָשָׁה : 18 עֶבֶד מִצְרַיִם : 19 שִׁפְחָה מִצְרַיִת : 20 זְרוּעַ נְטוּיָה :

B. Write in Hebrew

1. A new heart. 2. A terrible land. 3. A high hill. 4. A good woman. 5. A large stone. 6. A pretty handmaid. 7. A very beautiful woman. 8. Another damsel. 9. An Egyptian roll. 10. A tall (great) man. 11. A Moabitish handmaid. 12. An out-stretched hand. 13. A very great city.

¹ Full treatment of such internal inflection is deferred for the present.

THE PLURAL, THE DUAL : WAW COPULATIVE.

67. THE PLURAL. In most nouns, and all adjectives, the common ending of the plural masculine is ים ; that of the feminine is ות .¹

E. G. כְּרִיב *a cherub*, pl. כְּרִיבִים ; אָלָה *oath*, pl. אָלוֹת ; טוב, fem. טובה, *good*, pl. טובים, טובות ; יפה, *beautiful*, pl. יפים, יפות ; אֵפֹדֶת *epistle*, pl. אֵפֹדוֹת .

Obs. 1. Nouns masculine sometimes assume the ending ות , as אב *father*, pl. אָבוֹת . Conversely, feminines sometimes assume the ending ים , as דְּבוּרָה *bee*, pl. דְּבוּרִים .

Obs. 2. These plural endings are not always fully written ; see 24, 5, 6, 7.

Obs. 3. Those nouns whose final consonant is really a double one, assume Dagesh in it, if possible, before the plural termination ; as עָמָּה *people*, pl. עָמָּיִם (for עָמָּיִם , which is actually found in Neh. 9 : 22). Cf. 66, Obs. 5.

68. THE DUAL, which is but a kind of plural, is found only in a few familiar nouns. Its sign is ים־ , which is added to the singular ; but feminines which end in ה־ change this to ה־ , while masculines reject the termination ה־ , before assuming it.

E. G. שׁוֹף *leg*, שׁוֹפִים *two legs* ; אַמָּה *cubit*, אַמָּתַיִם *two cubits* ; מִלֵּה *millstone*, מִלֵּי־ *hand-mill*, i. e. the upper and the nether millstones.

Obs. 1. The dual is not found in verbs, pronouns, or adjectives. Accordingly, an adjective connected with a dual noun can only take the plural form, as יָדַיִם *feeble hands*. So too, a verb whose subject is a dual noun takes the plural.

Obs. 2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם *Jerusalem* (46, Obs. 2) are commonly considered plurals.

For a further account of the Dual and Plural, see 140 ff.

69. WAW COPULATIVE. When the conjunction Waw is merely used as a connective particle (*and, but, or, &c.*), it is called 'Waw Copulative.'² The vowels it assumes are various :—

1. In general, it takes simple she'wa, as in וְהָיָה *and he*.

2. Before a composite she'wa (29), it takes the corresponding short vowel, as וְאֲנִי *and I*, וְאָכַל *and eat*, וְחָלִי (*wo-hāllē*) *and disease*. See 11.

3. Before (a) the other labials, viz. ב, ט, פ (4, 5), before (b) simple she'wa, and even (c) before a composite she'wa under a letter that is *not* an aspirate, it takes Sûrêq ; e. g. וְיָכִי *and who* ? וְלִכְּיִי *and to whom* ? וַיְהִי Gen. 2 : 12 ; see

¹ Before these terminations are assumed, ה־ masculine, ה־ and ת־ feminine, must be removed.

² On Waw Conversive or Consecutive, see 158, 162.

likewise 29, *b*, 2.

4. Before Yod with shewa [י], it takes Hiréq; shewa then disappears, and Yod quiescens in the Hiréq of the Waw. Thus 'and Judah' would primarily be וַיְהִי־וְיָהוּדָה, then וַיְהִי־וְיָהוּדָה (30), and finally וַיְהִי־וְיָהוּדָה.

5. Before the tone, especially in pause (45), it often takes Qaméz, as וְלֶחֶם and bread, וְרָע and evil.

6. The weakness of the *א* in אֱלֹהִים God, אֲדֹנָי Lord, or lords, causes their shewas, and thus also the shewa of יְהוָה (see 46, *Obs.* 2, *a*), to merge in the vowel of a prefixed Waw; thus וַיְהוָה, וַיֹּאדְנֵי, וַיֵּלֶהֱיִים. Cf. 103, *Obs.* *a*.

Exercise 7.

תְּאֵנָה fig, fig-tree, <i>pl.</i>	יָם - יָם God	יּוֹם day	רִאשׁוֹן first, former
מִשְׁפָּט judgment	חֶסֶד mercy	בָּרַד hail	חַנּוּן gracious
מַעֲשֵׂה work, deed	אֱמֶת truth	חֲמוֹר ass	צְדִיק righteous
קוֹל voice, thunder	יְרִיחוֹ Jericho	כֵּן thus	רַחוּם compassionate
צֹאן flock, small cattle	שֶׁמֶן oil (אֵף)	אַתָּה thou	לָקַח he took, has taken
בָּקָר herd, large cattle	דְּבַשׁ honey	אַתָּם ye	נָתַן he gave, sent forth
בָּקָר cow, heifer	סֹלֶת flour	אַחֲרָיִן last	אָמַר he said, saith

A. Transcribe and translate

1 מִשְׁפָּטִים צְדִיקִים : 2 תְּאֵנִים טוֹבוֹת מְאֹד : 3 עַמִּים רְבִים :
 4 מַעֲשֵׂים רָעִים : 5 פְּרוֹת רְעוֹת : 6 יוֹמִים : 7 יָדִים : 8 עַם
 9 סֹלֶת וְדְבַשׁ וְשֶׁמֶן : 10 חֶסֶד וְאֱמֶת :
 11 יְהוּדָה וִירוּשָׁלַם : 12 צְדִיק אֵיךָ יְהוָה וְחֶסֶד : 13 צְדִיקִים
 14 אַתָּה אֵל-רַחוּם וְחַנּוּן : 15 יְהוָה נָתַן וְיְהוָה לָקַח :
 16 לָקַח צֹאן וּבָקָר וְחֲמֹרִים : 17 יְהוָה נָתַן קֶלֶת וּבָרַד : 18 כֵּן
 אָמַר יְהוָה אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרָיִן :

^a Supply the verb *to be* (see 56). ^b See 52, *b*.

B. Write in Hebrew

1. Good deeds. 5. Righteous nations. 3. New songs. 4. Very large rolls. 5. Mercy and judgment. 6. Judgment and mercy (see 69, 5). 7. A man and a woman. 8. A cow and an ass. 9. Asses and cows. 10. Jerusalem and Jericho. 11. Bad figs. 12. Ye [are] evil (cf. 13 in A, above). 13. Thou (f.) [art] first, but ye [are] last.

THE ARTICLE.

70. The Hebrew Article (see 53, 2) is ה, ⁽¹⁾ used as a prefix ⁽²⁾ to the word it qualifies. ⁽³⁾ Its form remains unchanged ⁽⁴⁾ by gender or number.

⁽¹⁾ The old opinion was that ה is but a fragment of the pronoun הוּא, which is sometimes employed as a demonstrative (84, c); cf. הוּא, הוּא *behold!* Later grammarians suppose that the article was primarily הַל, as in Arabic.

⁽²⁾ The article is not to be confounded with ה interrogative (217), with which indeed it is sometimes identical in punctuation as well as in form.

⁽³⁾ The article is joined, not with nouns merely, but with adjectives (including participles and demonstratives; see 73, 4, and 76).

⁽⁴⁾ Our English definite article likewise remains unchangeable. Contrast Fr. *le, la, les*, Ger. *der, die, das*, &c.

71. *Rules for the pointing of the Article.* I. 1. Before an ordinary *vowelled* consonant, the ה takes $\bar{}$, while a doubling Dagesh is inserted in the consonant; e. g. הַקוֹל *the voice*.

2. If a sh^wa be found under the consonant, Dagesh is sometimes dropped, as in הַיַּאֲר *the Nile*, but never when the letter is a mutable (7), hence we must write הַבְּכוֹר *the firstborn*.

II. If the first letter of the word be an aspirate (4, 1), then (a) Dagesh is rejected (9), and (b) the ה mostly assumes some longer vowel than Patah. More particularly,—

1. Before א and ר, the ה always takes Qāmēz; as הַאָב *the father*, הַרְגֵל *the foot*.¹

2. Before ה (hā) and ח, the ה always takes Sēgól; as הַחָכָם *the wise man*, הַחֲמָי *the disease*.

3. Before ו and ע (both with ā), the ה, if it immediately precede the tone, also takes ā; e. g. הַהָר *the mountain*, הַעָם *the people*. But if the accent does not follow immediately, the ה assumes Sēgól; as הַהָרִים *the mountains*, הַעֲוֹן (hé-^oā-wōn) *the iniquity*.

4. Before ה or ו with some other vowel than ā or ō (ֹ or וּ), the article is mostly written ה, as הַחֹדֶשׁ *the month*, הַהוּא *that*. Exceptions are הַחַיִּים *those*, הַחַי *the living one*.

5. Before ע with a vowel other than those just named, the ה mostly takes Qāmēz; as הַעֲבָד *the servant*, הַעִיר *the city*, הַעֲבָדִים *the servants*.

Note. The nouns הַר *mountain*, עַם *people*, אֶרֶץ *earth*, when they assume the article, become הַהָר, הַעָם, הַאֶרֶץ.

¹ The student may at first rest satisfied with mastering the rules down to this point.

72. The article is frequently used as follows :—

1. It may change a common to a proper noun ; e. g. *הַיָּצִיף* *adversary* *הַיָּצִיף* *the Adversary, Satan* ; *אָדָם* *man* (homo), but *אָדָם* *Adam* (*the man* : cf. 'the Book' = the Bible). This is especially the case with nouns of place, as *הַקְּעָי* *Ai* (*the heap of ruins*), *הַיַּרְדֵּן* *Jordan* (*the descending*), &c.

2. It may make the singular express a generic or collective idea, as *הַיָּדָוִד* *the just man*, *הַקְּנָעָנִי* *the Canaanite*.

73. Observe these special uses of the article :—

1. As a sign of the vocative ; thus *הַמֶּלֶךְ* *O king* 1 Sam. 17 : 55 &c. But it may be omitted, as in Is. 1 : 2, *שִׁמְעוּ* *Hear O heavens* (*שָׁמַיִם*) and *שִׁמְעוּ* *give ear O earth* (*אֲרָצָה*) ; see 74, *Obs.*

2. As a demonstrative, especially with nouns of time ; e. g. *הַיּוֹם* *to-day, this day*, *הַשָּׁנָה* *this year*, Is. 37 : 30.

3. With well-known objects, as *הַשֵּׁשׁ* (*the*) *fire*.

4. With participles : such a combination may most suitably be rendered by the relative, together with a finite verb, as *הַשֹּׁמֵר* *he who keeps*.

74. The article is *not* usually prefixed to nouns sufficiently definite already, as—

1. Proper names,—*David, Israel, Jerusalem* &c. But see 72, 1 ; 80, 3, *b.*

2. Nouns having suffixes (92) ; such cases as *הַדְּבָרִי* Mic. 2 : 12 &c. are irregular. The irregularity is most common with participles ; see Deut. 13 : 6, 12.

3. Nouns in the construct state (80) ; but see further 80, 3, *c.*

Obs. The Article is much less frequently used in poetry than in prose ; compare the Psalms with the historical books.

75. RULE. The Article should be prefixed to each member of a series of co-ordinate nouns or adjectives.

Thus *הַטוֹב וְהַיָּשָׁר* *what is good and right*, lit. *the good and the right*.

76. RULE. When nouns are definite, so should be their attributives, i. e. the article should be prefixed to these. Hence the following formulæ :—

1. *הַמֶּלֶךְ דָּוִד* *king David, David the king*.

2. *הַמְּלִיךָ הַגָּדוֹל* *the great king*, lit. *the king, the great one* ; cf. 53.

3. *כַּחַטְמוֹת הַמֶּלֶךְ* *my great strength*. (See an irregularity in Is. 65 : 7, *their former work*).

4. *יּוֹם הַיְהוָה הַגָּדוֹל וְהַפְּרוֹא* *the great and dreadful day of Jehovah*.

5. *a.* *הַמֶּלֶךְ הַזֶּה* *this king* (lit. *the king, the this* ; see 70, 3, and 86).

b. *הַמְּלִיךָ הַגָּדוֹל הַזֶּה* *this great king*.

Exceptions. 1. The *Attributive* sometimes does not assume the article, especially (*a*) if it be a demonstrative, as *הָאָרֶץ הַזֹּאת* (for *הָאָרֶץ הַזֹּאת*) *that land* Jer. 45 : 4 ; cf. Ex. 10 : 1, Deut. 11 : 18, 1 Kings 8 : 59 ; 10 : 8,—or (*b*) if it be a numeral, 1 Sam. 13 : 17, 18.

2. The *noun itself* may want the article, especially (*a*) when the attributive happens to be a numeral, as in יוֹם הַשְּׁבִיעִי *the seventh day*, Gen. 2 : 3, cf. Zech. 14 : 10; and even (*b*) when the attributive chances to be an ordinary adjective, as שַׁעַר הַיְשָׁנָה *the old gate* Neh. 3 : 6; see also Ps. 104 : 18.

77. RULE. The *Predicate* does not ordinarily assume the article, even though its subject be definite (cf. 76). Hence the formulæ:—

The king [is] great $\left\{ \begin{array}{l} a. \text{ גדול הַמֶּלֶךְ} \\ b. \text{ הַמֶּלֶךְ גָּדוֹל} \\ c. \text{ הַמֶּלֶךְ הוּא גָּדוֹל} \end{array} \right\} \text{ See 52 } \left. \vphantom{\begin{array}{l} a. \text{ גדול הַמֶּלֶךְ} \\ b. \text{ הַמֶּלֶךְ גָּדוֹל} \\ c. \text{ הַמֶּלֶךְ הוּא גָּדוֹל} \end{array}} \right\} \text{ See 56}$

Exercise 8.

צָרָה	trouble	רָעָב	famine	עֲלִיוֹן	upper	מִי	who?
הַמֶּזֶן	multitude	עִיר	city <i>pl.</i>	זָקֵן	old	הִנֵּה, הִנֵּה	behold!
הַחֵצֵר	court, village	כָּבֵד	heavy, severe	עָז	strong (44)	כָּל, כָּל	all, every
בְּרֵכָה	pool	גָּבֵר	glorious	אָבַד	has perished		

A. Transcribe and translate

1 הַקְּלוֹתִי וְהַפְּרֵדִי : 2 הַיָּשָׁם הַנִּכְבָּד וְהַנּוֹרָא : 3 הַמְּלֻשְׁפָּטִים
 הָרְאשִׁימִים : 4 הַמְּגִלָּה הָרְאשִׁינָה : 5 הַצְּדוֹת הָרְאשִׁינּוֹת : 6 הָאִשָּׁה
 הָאֲחֵרֶת : 7 הַחֵצֵר הָעֲלִיוֹן : 8 הַבְּרֵכָה הָעֲלִיוֹנָה : 9 הַהֶמְזֵן
 הָרֵב : 10 הַשַּׁעַר הַחֲדָשׁ : 11 הַשָּׂמִים הַחֲדָשִׁים : 12 הָהָרִים הָרְמִים : 13 הַצְּדִיק אָבֵד : 14 הָדָם
 הוּא הַנִּפְשׁ : 15 כָּבֵד הָרָעֵב מְאֹד : 16 זָקֵן הָאִישׁ וְכָבֵד :
 17 הַנְּעֵרָה יָפָה מְאֹד : 18 מִי הָאִישׁ הַחֲכָם : 19 עֵז הָעָם וְהָעָרִים
 גְּדֻלוֹת מְאֹד : 20 הַתַּיָּאֲנִים הַטְּבוֹת טְבוֹת מְאֹד וְהָרְעוֹת רְעוֹת
 מְאֹד :

^a See 67, *Obs.* 1. ^b Pausal forms; see 45, *c.* ^c Cf. 47, I. *a.*, and 66, *Obs.* 3. ^d Cf. 56: the copula must be supplied in sentences 14—20. ^e See 52. ^f See 55, *b.* ^g ...and the bad [ones are] ...

B. Write in Hebrew

1. The righteous judgments. 2. The great and dreadful God. 3. The good deeds. 4. The good land (earth). 5. The new heart. 6. The new songs. 7. This ^a wise son. 8. The wise ^b woman. 9. The lofty fig-tree. 10. The Egyptian slave. 11. The hard service. 12.

The first day. 13. Jehovah ^c [is] the righteous [one]. 14. The king [was] old. 15. The man [is] very great. 16. The woman [is] very beautiful. 17. The thunders [are] dreadful. 18. The fig-trees [are] tall. 19. Who has taken the honey?

^a See 76, 5, *b*. ^b See examples in 86. ^c See 46, *Note*.

THE ABSOLUTE AND THE CONSTRUCT STATES.

78. Case-endings are scarcely used in Hebrew; only a few archaic forms remain, and these mostly in poetry see (209). Hence, *case-relations* are either quite unmarked on nouns, or shown by prepositions.

Using the terms and ideas associated with such languages as Latin, Greek, &c. *מֶלֶךְ king* might be nominative, genitive, accusative, or vocative. *a*. What we would call the nominative has no special sign in Hebrew. *b*. But the *accusative*, if both direct and definite, is very often marked by מָה ("מֶה") prefixed see 105. *c*. *Direction to a place* is sometimes shown by an appended מָה (209) *d*. מָה prefixed marks the instrument, rest in a place &c.,—מָה or מָה the dative case. As to the genitive, see what succeeds.

79. A near approach to 'case,' especially to that of the genitive, is found in difference of 'state' in Hebrew nouns and adjectives. Of these states, there are two, the 'absolute' and the 'construct.' *A noun or adjective, immediately depending on another following, is in the construct state*; one not dependent in this way is in the absolute.⁽¹⁾ In Hebrew, not the latter, but the former word suffers a change.⁽²⁾ There may be several immediately successive nouns or adjectives placed in the construct state, provided each is *subordinate* to the succeeding word; i. e. no two of them can be *co-ordinate*;⁽³⁾ nor, generally, does one construct word depend on several co-ordinate words succeeding it.⁽⁴⁾

⁽¹⁾ To illustrate the statement given above, take such a simple sentence as אִישׁ נָטַע עֵץ *a man planted a tree*, and mark how it is possible to modify the nouns *man*, *tree*, which, as they stand at present, are both in the state called absolute. They may receive attributives, or nouns in apposition; or some other nouns may be connected with them by an intervening particle,—without affecting their 'state.' Thus, one might possibly write אִישׁ כֹּהֵן נָטַע עֵץ יָפֶה בְּגַן *a man [who is] a priest planted a fine tree in a garden*. Here, 'priest' and 'fine' succeed the words on which they rest, and which they qualify (53); while 'garden,' by assuming מָה, prevents the word before from directly leaning on it, and thus becoming construct (see however 207, 1). But we might also write אִישׁ מִלְחָמָה נָטַע עֵץ *a man (of) war [i. e. a soldier] planted a tree (of)*

fruit [fruit-tree]; or the last part might perhaps be written **פְּרִי תָאֵר יָץ** *a tree beautiful* (with) *fruit* (of) *form*, i. e. *goodly fruit*. By such additions, **יָץ** has changed its previous 'absolute' state for the 'construct,' since it now directly leans upon the word **מִלְהָקָה** succeeding it; and of the two words **יָץ פְּרִי**, the first is regarded as immediately dependent on the second, with which, accordingly, it stands in 'construction.' So also, of the words '*a tree beautiful*' &c., **יָץ** remains in the absolute state, but it is qualified by an adjective that becomes construct before **פְּרִי**, which in its turn is construct before **תָאֵר**. See the construct adjectives in Job 14 : 1, — 'Man that is born of woman is short of days and full of trouble.'

(2) This usage must at first seem strange to those who have previously been familiar only with Latin, Greek, or kindred languages. *Word, peace*, when undeclined and uncombined are L. *verbum, pax*; in Hebrew the corresponding words, in their 'absolute' state, are **דְּבַר שְׁלוֹם**. But when we join the two in English by the preposition *of*, and thus make *word of peace*, the Latin will be *verbum pacis*. In this latter instance, it is the second word which suffers change. It is as if the *of* inclined towards the end: thus, *word of peace*. In Hebrew, however, it is the *first* word that is changed, when possible, and this by *shortening* instead of lengthening; hence it is hurried over in pronunciation as if it were subordinate, that so the emphasis may rather rest upon the final word, on which the other leans: thus, **דְּבַר שְׁלוֹם**, — as if we wrote *verbi pacis, word of peace*.

(3) Thus *word of peace of Israel* is **דְּבַר שְׁלוֹם יִשְׂרָאֵל**; cf. Gen. 47 : 9 *the days of the years of the life of my fathers*. Such an expression as a *crown and sceptre of gold*, where *crown* and *sceptre* are co-ordinate, but both subordinate to *gold*, we must in Hebrew render by *a crown of gold and a sceptre of gold*, viz. **גִּזְרֵן וְשֵׁבֶט זָהָב וְגִזְרֵן וְשֵׁבֶט זָהָב**, not **גִּזְרֵן וְשֵׁבֶט זָהָב**.

(4) Thus, *vessels of gold and silver* must be rendered in Hebrew, *vessels of gold and vessels of silver*; but on the other hand, we write, in Hebrew as in English, *a day of darkness and gloom*, Joel 2 : 2. So again, *the God of Abraham, Isaac and Jacob* is often rendered *the God of Abraham, the God of Isaac, and the God of Jacob*, as in Ex. 3 : 6; but see also v. 16 of the same chapter. Other excellent examples occur in 2 Kings 2 : 11 and 7 : 6.

80. The construct does not take the article, ⁽¹⁾ or any suffix ⁽²⁾ (92); but, if possible, ⁽³⁾ these rather go to the succeeding word.

(1) *The King of glory* is expressed, not by **מֶלֶךְ הַקְּבוֹד** but by **מֶלֶךְ הַקְּבוֹד** even though, in English, it is not the latter, but the former word has the article. Other compounds also take the article on their latter portion; as **בֵּית הַבְּלִיחִי** *the Bethlahemite*. See further 148, *Obs.*

(2) In like manner, *his city of refuge* is not **עִיר מְקֻלָּט** but **עִיר מְקֻלָּטוֹ**. ¹

¹ Compare such an expression as *the Queen of England's crown*; the possessive sign really belongs to *Queen*, but *Queen of England* is regarded as so closely joined, that we may not insert the mark where properly it should be found.

See exceptions however in Pa. 38 : 20 ; 71 : 7 ; Lev. 6 : 3 ; 26 : 42 ; Ezra 2 : 62.

(3) (a) Since, according to 74, 1, a proper noun on which a construct leans does not assume the article, only the context can show whether such an expression as עִיר דָּוִד signifies *the city of David*, or *a city of David*; the latter meaning, however, is commonly expressed through making use of the Dative, as in מְזֻמֹּר לְדָוִד *a psalm of [lit. to] David*. Yet (b) proper names may take the article from a construct that precedes, as הַטֵּבֵל הַלְוִי *the tribe of Levi*, Josh. 13 : 14 ; Deut. 3 : 13. But (c) if the proper name refuses to assume the article, sometimes the construct will accept it, as הַמֶּלֶךְ אֲשֶׁר בְּאַשּׁוּר *the king of Assyria*, Is. 36 : 16 ; הַיְצִיבֵי יִשְׂרָאֵל *the splendour of Israel*, 2 Sam. 1 : 19.

Note. The formula already given in no. 1, above, is not unambiguous. For, while such an expression as שׁוֹר הָאִישׁ in general means (a) *the man's ox* (i. e. the ox of the man), it might mean—what we would expect—(b) *an ox of the man*; or even—what seems strange at first—(c) *the ox of a man*. All ambiguity may be removed by using such circumlocutions as the following; the meaning a. is clearly given by the expression הַשׁוֹר אֲשֶׁר לְאִישׁ *the ox which [belongs] to the man*; the meaning b. by הַשׁוֹר אֲשֶׁר לְאִישׁ, the meaning c. by הַשׁוֹר אֲשֶׁר לְאִישׁ.

81. To form the construct from the absolute, changes are made (1) *within the word itself*, when possible, i. e. among its vowels;¹ (2) some terminations also suffer change. (a) The dual ending םִי and the plural ending םֵי both change to םִי, but םֵי remains the same. (b) Of singulars, the feminine in םִי is changed to םִי; םִי masculine to םִי; and םִי to םִי.

Thus, dual סוּסִים, and plural סוּסִים, *horses*, have a common form סוּסִי for their construct state: the fem. pl. סוּסוֹת may be either absolute or construct. In the singular, מַלְכָּה *queen* becomes מַלְכָּת in the construct state; רֹעֶה *shepherd* becomes רֹעֶה, and חַי *life* becomes חַי.

82. RULE. An adjective agrees with its noun in gender and in number,—not necessarily in state.

E. G. הַרֵי יִשְׂרָאֵל הַרְיִים הַגְּבוּרִים *the lofty mountains of Israel*; מַלְכָּת הַיְצִיבֵי הַיְצִיבֵי הַיְצִיבֵי *the beautiful queen of the south*. An irregularity occurs in Prov. 11 : 23.

Obs. Such an expression as הַגַּן הַגָּדוֹל הַגָּדוֹל must remain ambiguous till it be ascertained whether the adjective belongs to the first or to the second word; the accents may determine this (38 ff.). If a conjunctive accent join the last two words (thus, הַגַּן הַגָּדוֹל הַגָּדוֹל), the whole will signify *the garden of the great king*; but if a disjunctive be placed under the second word, to keep it from being closely connected with what follows (thus, הַגַּן הַגָּדוֹל הַגָּדוֹל), the meaning will become *the large garden of the king*.

83. 1. In order (a) to make up for an extreme deficiency of adject-

¹ These inflections will be explained in 130 ff.

ives of quality, especially of those which indicate material, as well as (b) to obtain variety in the expression, Hebrew frequently employs the construct state.

Thus, *a wooden vessel* = *a vessel of wood*, כְּלִי עֵץ; *everlasting reproach* = *reproach of eternity*, תְּרֻפַת עוֹלָם. This method is employed even when the cognate adjective exists; as יְרֵיר הַקְּדוֹשׁ *the city of holiness*, i. e. *the holy city*.

2. Two nouns are found in *apposition* when we might rather expect the first one to be in the construct state: this mostly happens when the second indicates the composition or material of the preceding noun.

E. G. הַבָּקָר הַנְּזָקֵק *the oxen, the brass* = the brazen oxen, 2 Kings 16: 17; מִזְוָה קִטְוֵה *a measure [of] fine flour*, 2 Kings 7: 1; יַיִן תְּרַעְלָה *wine [of] reeling*, wine which intoxicates, Ps. 60: 5; see also Zech. 4: 7, 10. (Of the syntax of the numeral, 146, 3). But this construction should not be imitated.

Exercise 9.

רָעָה wickedness,	עוֹלָם eternity	צְדָקָה righteousness	יִרְאָה fear
evil, 66, 6.	מֹשֶׁה Moses	רֹאשׁ head, pl.	סוּסִים horse
חֲלוֹם dream <i>m., pl.</i>	יָם sea	רֵאשִׁית beginning	רֶכֶב chariot
תּוֹרָה law	אֱלֹהִים God	לֵב, לִבֵּי heart	אֵשׁ c. fire
מִשְׁנֵה second; copy	חֵכְמָה wisdom	פָּרְעֹה Pharaoh	אַהֲבָה love
שֶׁקֶר falsehood	חֲזָק strong	כָּר bitter	חוֹלָה <i>m., f.</i> sick
בִּינָה understanding	תְּאֵר form, shape	אָדָם man, man-	קֹדֶשׁ holy
שִׂמְחָה joy, gladness	שִׂכְלָה intelligence	כֵּן kind	הֵם, הֵנּוּ they
תְּעָה erring	מְרָאֵה appearance	לְחֵי jawbone	אֵי, אַיִן where?

A. Transcribe and translate

1 יוֹם רָעָה : 2 שְׂמֵחַת עוֹלָם : 3 חֲלוֹמוֹת שֶׁקֶר : 4 קוֹל
הַהַמּוֹן : 5 לְחֵי חֲמוֹר : 6 לְחֵי הַחֲמוֹר : 7 מַעֲשֵׂה הַצְּדִיקִים : 8
כָּל-עַם-הָאָרֶץ : 9 מִשְׁנֵה תּוֹרַת מֹשֶׁה : 10 אִישׁ אֱלֹהִים
קָדוֹשׁ : 11 רוּחֵי חֲזֹקָה מְאֹד : 12 רוּחַ חֲכָמָה וּבִינָה : 13 עֵיר
הַצְּדָק : 14 רֹאשׁ גְּבֻעָה אַחַת : 15 רֹאשֵׁי הַהָרִים : 16 רֵאשִׁית
חֲכָמָה יִרְאֵת יְהוָה : 17 אִיָּה מֶלֶךְ יִשְׂרָאֵל : 18 כְּבֹד לֵב פְּרַעֲוִה :
19 מְרֵי נֶפֶשׁ הַמָּה : 20 הֵנָּה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ : 21 עַם תְּעִי

¹ This is a 'plural of dignity' (143, 2, d): it often takes the article.

לִבְבֵהֶם : 22 רֵבֵה רַעַת הָאָדָם : 23 חוֹלֵת אֶהְבֶּה אֲנִי : 24
 הַנְּעִרָה טוֹבֵת מְרָאָה מְאֹד : 25 הָאִשָּׁה טוֹבֵת-שֵׁבֶל וַיִּפֹּת *
 תֹּאֲרֵ :
 תֹּאֲרֵ :

^a See 83, 1. ^b See 80, Note. ^c כל is really a noun signifying *totality*, *whole*,—here (as often elsewhere) used in the construct state. ^d See 80, 3. ^e See 82, Obs. ^f See 53, Note 2. ^g See 52 a, and 56. ^h See 79, 3. ⁱ See 45, c. ^j See 69, 4.

B. Write in Hebrew

1. A throne of glory. 2. The glorious name of God. 3. The name of Jehovah [is] glorious. 4. The holy hill (hill of holiness). 5. The woman's cow and the old man's ass. 6. The Spirit of truth. 7. Everlasting mountains (mountains of eternity). 8. The top (head) of the first hill. 9. The top of a mountain. 10. A man's arm : the man's arm. 11. The love of God. 12. The mountains of Israel and (the mountains of) Judah. 13. Pharaoh [is] the king of Egypt. 14. The woman [is] of good appearance (good of appearance). 15. The woman's appearance [is] good. 16. Thou [art] a man of God. 17. Who is the holy man of God? 18. Thou art very bitter of soul. 19. The day of Jehovah is great and very terrible. 20. Where [is] the God of judgment? 21. Thus saith Jehovah, I [am] the God of heaven and (the God of) earth. 22. The tall fig-trees of the king's garden. 23. The fig-trees of the king's garden [are] very tall. 24. Thou errest in heart (art erring of heart).

THE DEMONSTRATIVES.

84. 1. The usual demonstrative,^a for objects near at hand, is—

Sing.	Plur. ^c
Masc. הַזֶּה	Com. הָאֵלֶּה ^d (אֵלֵּי) these.
Fem. הַזֹּאת ^b (זֹּאת, זוֹ)	

The forms within parentheses are rare.

^a The proper demonstrative element is the *d* sound, sometimes changed into *a*. Thus, Aramaic הַזֶּה; Arab. *da, du, &c.*; Ger. *der, die, das*; Eng. *the, this, that, &c.* The Hebrew הַזֶּה stands intermediate between these and the Sanskrit *sa*.

- ^b The feminine is often used where we would take a neuter form (83, *Obs.*)
- ^c The plural forms, which have another root than that found in the singular, show close connection with the Arabic.
- ^d The final ך of this form is demonstrative.
- ^e This form is found eight times in the Pentateuch (always with the article; see 86, 2), and elsewhere only in 1 Chr. 20 : 8.

2. ך is a rarer form of the near demonstrative, mostly used in poetry; but—as is sometimes true of ך (see Job 19 : 19; Prov. 23 : 22)—it is more frequently a *relative*. (Cf. the use of Eng. *that*). It is unchangeable, and thus may represent any gender or number.

3. For the remote demonstrative (*that, those*), the forms of the third personal pronoun (הוא, היא &c. 90) are used.

85. ך, ך, with ל and the article prefixed, produce the following rare forms, used only in the singular, in the wide sense of *this* or *that* (*yon*), and as attributives (see 86, 2). Thus,

Mas. הַלְּךָ Fem. הַלְּכִי Com. הַלְּכֵי

- ^a Only occurs twice, Gen. 24 : 65; 37 : 19. ^b Only found in Ezek. 36 : 35.
- ^c Six times as masculine, in Jud. 6 : 20, 1 Sam. 14 : 1; 17 : 26 &c., and once feminine, 2 Kings 4 : 25.

86. Demonstratives may be employed (1) as *true pronouns*; they must then take an independent place in sentences. (2) Employed as *adjectives*, they are attributives, assume the article (but see 76, *Exc.* 1, a), and regularly take their place behind their nouns, after all other adjectives. Hence the following formulæ :—

- a. זֶה אִישׁ or אִישׁ זֶה *this is a man.* c. הַשְּׂמוֹת הָאֵלֶּה *these names.*
- b. זֹאת הָאִשָּׁה *this is the woman.* d. הַהַר הַרְּמָה *that high mountain*
- e. רַעִי הַזֶּה (87) *this my friend,—this friend of mine.*

Rem. 1. The article is sometimes wanting in demonstratives used as attributives after (a) a suffixed noun (92), as אֶתְּנִי אֵלֶּה *these my signs*, Ex. 10 : 1; and even (b) a common noun which itself has the article, as זֶה הַדּוֹר *this generation*, Ps. 12 : 8.

Rem. 2. Demonstratives used as attributives are even found *before* their nouns, and without the article; as זֶה סִינַי *this Sinai*, Ps. 68 : 9; see also Pa. 34 : 7; 48 : 15.

Rem. 3. זֶה is occasionally employed to give a lively turn, or emphasis, as עַתָּה הִנֵּה *now! הִנֵּה הַגֵּרֶה בָּא הֵנָּה lo! here comes a chariot*; see further 87, *Obs.*

4. Observe these phrases :—

- (a) זֶה שָׁנִים *these years*: here the demonstrative is indeclinable.
- (b) זֶה מֹשֶׁה *this [fellow] Moses*: cf. the use of Lat. *iste*.

Exercise 10.

גְּבוּל boundary, territory	הַקֵּל vanity	אֲקֵל mourning	פָּעַל he has done, or made
דּוֹר generation	דְּבָר word ; thing, matter	מִדְבָּר desert,	מַחֲנֶה camp <i>pls.</i> יָם, יָמ
אוֹת sign <i>c.</i>	מִצְוָה commandment	מִדְבָּר wilderness	חֻקַּת תּוֹכְחָה chastisement,
בְּרִית covenant <i>f.</i>	שֶׁמֶן oil, ointment	עֵת time <i>f.</i>	רִבּוּקָה rebuke
דֶּרֶךְ way, road <i>c.</i>	פֶּה flask, bottle	עֲבָרָה wrath	שׁוּנַמִּית Shunammite
	לֹא not	וְלֹא nor (and not)	

A. Translate and transcribe

1 הַיּוֹם הַזֶּה : 2 זֶה הַיּוֹם : 3 זֶה דָר רַע : 4 הַדּוֹר הָרַע הַזֶּה :
 5 אִישׁ-טוֹב זֶה : 6 זֹאת אוֹת : 7 זֹאת אוֹת הַבְּרִית : 8 הָעִיר
 הַזֹּאת : 9 לֹא-זֶה הַדֶּרֶךְ וְלֹא זֶה הָעִיר : 10 זֶה הַשָּׁעַר : 11 זֶה
 שַׁעַר הַשָּׁמַיִם : 12 לֹא-טוֹב הַדְּבָר הַזֶּה : 13 פֶּה הַשֶּׁמֶן הַזֶּה :
 14 זֶה גְּבוּל הָאָרֶץ : 15 הַמְדַבֵּר הַגָּדוֹל וְהַגּוֹרָא הַהוּא : 16 זֹאת
 הַמִּצְוָה וְהַמְשַׁפְּטִים : 17 יְהוּה פָּעַל כָּל-זֹאת : 18 גְּדוֹל הַיּוֹם
 הַהוּא : 19 הָעֵת הַהִיא : 20 כָּל-אֱלֹה עֲרִים : 21 הָעָרִים הָאֵל :
 22 עִם יְהוּה אֱלֹה : 23 זֶה הַקֵּל וְרַעַה גְּדוֹלָה : 24 הַגּוֹיִם הָהֵם :
 25 הַמַּחְנוֹת הַהֵמָּה : 26 אֲבָל כִּבֵּד זֶה : 27 יוֹם צָרָה וְתוֹכְחָה
 הַיּוֹם הַזֶּה : 28 יוֹם עֲבָרָה הַיּוֹם הַהוּא : 29 הָאִישׁ הַקָּזָה : 30
 הָאָרֶץ הַלְלוּ : 31 הִנֵּה הַשׁוּנַמִּית הַלְלוּ :

* What are the various possible renderings of this expression? Cf. 82, *Obs.*
 † See 76, 4 and 5 b. ‡ See 84 b. § See 68 *Obs.* 6. ¶ See 52 a, and 56.

B. Write in Hebrew

1. This man and that woman. 2. This is a good land. 3. This
 good land. 4. This is the good land. 5. This is the man of God.
 6. These cows and those asses. 7. This is a land of oil and honey.
 8. Who is that wise woman? 9. This [fellow is] a Shunamite. 10.
 This king's garden. 11. This is the king's garden. 12. This people
 err in heart (are erring of heart). 13. This is a fine-looking woman
 (This woman is beautiful of appearance). 14. This is the king's com-
 mandment. 15. These are the queen's commandments. 16. That

glorious and dreadful name. 17. This is not (Not this is) the damsel's name. 18. That is not the Bethlehemite's slave (See 80, 1). 19. This is a dreadful place. 20. This is very hard bondage. 21. These are songs of joy. 22. This (fellow) has taken the woman's cow. 23. Who is yon Egyptian?

THE INTERROGATIVE PRONOUNS.

87. The Interrogative Pronouns are (1) *מי* *who? what?* applied to persons, and (2) *מה* *what? what kind of? what like?* applied to things.

1. (a) *מי* may even be applied to things, when these plainly relate to persons, as *מי ששקד* *what is thy name?* It is used for all numbers; but in Ex. 10:8, to indicate plurality, we find the double interrogative *מי וְמי* lit. *who and who?* It is also the indefinite pronoun = *whoever*, Jud. 7:3. (b) *Whose?* is expressed by putting the possessed noun in the construct state before the interrogative, as in *מי דבר* *whose word?* or, in another case, by prefixing the preposition *ל* to (102); thus *למי* *to whom, whose?* (c) *Whom?* is expressed by *מי* (105, Note, 6).

2. *מה* is also used (a) for *למה* or *מה* *why?* See Ex. 14:15. (b) In exclamations, as *מה טוב* *how good!* (c) As an indefinite pronoun, *whatever, anything*, Job 13:13. (d) As a relative pronoun, Jud. 9:48.

Obs. An interrogative may be intensified by adding *מה*, *ואת*, or *מהו*, *היא*: see 10-14 in Exercise 11.

88. The rules for pointing *מה* are similar to those for the article (71). Thus:—

1. Before strong consonants, it (a) assumes Pataḥ and is succeeded by (b) a Maqqeph and (c) by Dagesh conjunctive in the consonant, as *מה-הנה* *what is this?* But sometimes ה and Maqqeph disappear, and then the rest combine to form one word; thus, *מהנה*.

2. Before strong aspirates, it (a) mostly takes Pataḥ,—Maqqeph still following, as *מה-הוא* *what is it?* Dagesh is then 'implicit' in the aspirate (9, *Obs*). But when the aspirate itself has Pataḥ, *מה* takes Qāmēz, as *מה-הנה* *what is the thing?*

3. (a) Before מ and נ, and (b) everywhere in pause, it takes Qāmēz, often without Maqqeph, as *מה-אמר* *what said he?* *מה-נחנו* *what are we?*

4. (a) Before ה, ח, and ע, with Qāmēz, (b) even before strong consonants at the beginning of a sentence, and (c) frequently with prefixes (102), it often assumes Segol, but sometimes Qāmēz: as *מה-עשה* *what has he done?* *במה-עשה* *with what?* but *מה-הארץ* *what like is the land?*

Exercise 11.

בת daughter	חַלַּל frail, failing	בָּלַק Balak	עַל on, upon; con-
נָעַר young man	יָעַץ he advised,	אָנֹשׁ man (as frail,	cerning; on
נָקִי innocent	דֵּעַד decreed	מֹתָל mortal)	account of
אָבַד he has per-	צָר Tyre	תִּקְוָה hope, ex-	חָגַף ungodly, pro-
ished	מִצְרַיִם Egypt	פְּתִיחָה expectation	fane
	תְּרוּעָה shout, outcry	צִיָּוִן pillar, monument	

1 מִי אַתָּה : 2 מִי אַתָּה : 3 מִי אַתָּם : 4 בַּת-מִי אַתָּה : 5 בֶּן-
 מִי אַתָּה הַנָּעֵר : 6 לְמִי אַתָּה וְלְמִי אֱלֹהֶיךָ : 7 מִי הָאִישׁ הַחֹכֵם :
 8 מִי הָאִישׁ הַלְוָה : 9 מִי זֶה : 10 מִי הוּא זֶה : 11 מִי זֶה הָאִישׁ :
 12 מִי-זֶה מְלֶכֶךְ הַכְּבוֹד : 13 מִי הוּא זֶה מְלֶכֶךְ הַכְּבוֹד : 14 מִי
 הוּא נָקִי אָבֵד : 15 מִי יָעַץ זֹאת עַל-צָר : 16 מִה-זֹּאת : 17
 מִה-אֱלֹהֶיךָ : 18 מִה-פֶּעַל אֵל : 19 מִה-יָעַץ בָּלַק : 20 מִה הַדְּבָר
 הָרַע הַזֶּה : 21 מִה אָנֹשׁ : 22 מִה-נֹרָא הַמְּקוֹם הַזֶּה : 23 מִה
 הָעָרִים הָאֵלֶּה : 24 מִה-הַרְדֵּף הַרְוִחַ : 25 מִה-זֶה וְעַל-מִה-זֶה :
 26 מִה-תִּקְוָה חָגַף : 27 מִה-יָעַץ יְהוָה עַל-מִצְרַיִם : 28 מִה-קוֹל
 הַצִּיָּוִן הַזֶּה : 29 מִה קוֹל הַתְּרוּעָה הַגְּדוֹלָה הַזֹּאת : 30 מִה
 חִרְל אָנִי : 31 מִה הַצִּיָּוִן הַלֵּז :

^a See 73, 1. ^b Mark the strong emphasis in this, even as compared with the preceding question : both are taken from Ps. 24. ^c See 84, b. ^d 'What and why (on account of what) is this' ?

Write in Hebrew

1. Who am I? 2. Who is this woman? 3. Who is this beautiful damsel? 4. Whose garden is this? 5. Whose (To whom) is this slave? 6. Who is that man? 7. Who (emph. : see 87, Obs.) took all the honey? 8. Who is yon woman? (Cf. 13, above) 9. Who are those righteous (ones)? 10. What is this dream? 11. What (like) is that oil? 12. What are the borders of Tyre? 13. How great is Jehovah, the God of Israel! 14. How glorious is the name of God! 15. How frail man is! 16. How high yon mountain is! 17. What hath God decreed concerning the people of this land? 18. How wise thou art! 19. How dreadful this dream is! 20. What is (the)

truth? 21. How beautiful this city is! 22. Wherefore (on account of what) has the righteous perished?

THE PERSONAL PRONOUNS (SEPARATE).

89. A personal pronoun, in Hebrew, is either separate or found in the inseparable state. (a) The forms called 'separate'—which mostly represent the nominative—occur in sentences, *distinct from other words in these*; such forms alone will meanwhile be considered. (b) Inseparable forms, which are merely fragments of the other kind, are intimately connected with nouns (see 92), or verbs (112, 115), or particles (100), and with these form a single word: see 60. Thus used, they often represent an accusative, a possessive, or some other oblique case; but, connected with verbs, they mostly mark the nominative.

90. The (separate) Personal Pronouns are these:—

Singular.	Plural.
1. <i>c.</i> אֲנִי or אָנֹכִי <i>I</i> , in pause אֲנִי, אָנֹכִי ¹	אֲנֵנוּ (אֲנֵנוּ, אֲנֵנוּ) <i>we</i> , p. אֲנֵנוּ (אֲנֵנוּ)
2. <i>m.</i> אַתָּה (אַתָּה) <i>thou</i> , in pause אַתָּה	אַתֶּם <i>ye</i>
<i>f.</i> אַתְּ (אַתְּ) for אַתָּה <i>thou</i> , p. אַתָּה	אַתֶּנּוּ (אַתֶּנּוּ, אַתֶּנּוּ) <i>ye</i>
3. <i>m.</i> הוּא <i>he</i> , <i>it</i> .	הֵם or הֵינּוּ <i>they</i> .
<i>f.</i> הִיא <i>she</i> , <i>it</i> .	הֵנּוּ (הֵנּוּ) <i>they</i> .

The forms within parentheses are rare.

91. A. *General Remark.* The first and second persons have a common demonstrative syllable אַ (אַתָּה is for אַתָּה, &c.: see 50, 1).

B. *Special Remarks.* I. First Person. *a.* The characteristic and significant part in the singular is אֲ. (Cf. our *I*, Ger. *ich* &c.). *b.* In the Old Testament, perhaps אֲנִי occurs as frequently as אָנֹכִי. אֲנֵנוּ is found only six times (Ex. 16: 7, 8, &c.); אֲנֵנוּ occurs but once, Jer. 42: 6.

II. Second Person. The characteristic is the אַ (cf. Eng. *thou*, Lat. *tu*, Ger. *du* &c.); אֲ is assimilated with this אַ (50, 1); cf. Arab. *anta*.

III. Third Person. *a.* The significant part is the aspirate ה (cf. Lat. *hic*, Eng. *he*, &c.). *b.* The paragogic הַ, found in the plural forms, is a local demonstrative,—*you there; those there*. *c.* הוּא, הִיא &c. also serve as [1] the copula, see 56; [2] as demonstratives, 84, 3; [3] intensives, 87, *Obs.* *d.* The

¹ Since more regard will hereafter be shown to the effects of pause, the student should once more peruse what is contained in 45.

form הוּא is of common gender in the Pentateuch; but when it designates the feminine, the Masoretes point it with ׀ (thus הוּאָ) and require it to be read הוּאָ (46, Obs. 2).

Observe the expression קָלַע הוּאָ צֵעַר *Bela, that is, Zoar*.

Exercise 12.

רָאָה seer	עָנִי afflicted,	אֹר light c.	קָן honest, upright
עֲבָרִי Hebrew	wretched	קִיר caldron, pot	עֵד a witness
בָּשָׂר flesh	כְּרוּב cherub	תּוֹעֵבָה an abomin-	עָפָר dust
אֲבִיּוֹן poor	חֹשֶׁךְ darkness	ation	נַפְשׁ soul, life c.
רֹעֵה shepherd; רֹעֵה shepherdess (see 66, and foot-note)			

1 אָנֹכִי הָרֹאֶה : 2 עֲבָרִי אָנֹכִי^a : 3 הִנֵּה אֲנִי יְהוָה אֱלֹהֵי כָל-
בָּשָׂר : 4 עָנִי וְאֲבִיּוֹן אָנִי^b : 5 צַדִּיק אֲתָה יְהוָה : 6 מִי אֲתָה הַר-
הַגְּדֹל : 7 אִישׁ חֶכֶם אֲתָה^c : 8 אֲתָה הוּא הָאֱלֹהִים : 9 אֲתָ-
כְּרוּב : 10 אִשָּׁה יִפֶּת מְרֵאָה אַתָּה^d : 11 אִישׁ עָנִי הוּא : 12 יוֹם
יְהוָה הוּא חֹשֶׁךְ וְלֹא אֹר : 13 אֲנִי אָנִי הוּא : 14 הוּא מֶלֶךְ
הַכְּבוֹד : 15 אִישׁ אֱלֹהִים קָדוֹשׁ הוּא : 16 בֵּת מֶלֶךְ הוּא : 17
עַת רָעָה הוּא : 18 מַעֲוֹת הַמֶּלֶךְ הוּא : 19 רָעָה הוּא : 20
תּוֹעֵבָה הוּא : 21 הִיא הַפִּיר וְאֲנַחְנוּ הַבָּשָׂר : 22 פְּנִים אֲנַחְנוּ :
23 עֲדִים אַתָּם הַיּוֹם : 24 עִם תְּעִי לִבְבֵּי הֵם : 25 הַבֵּל הַמָּה :
26 מֶה הִנֵּה : 27 אַתָּם הֵמוֹן רַב : 28 נָעַר מִצְרַיִם אָנֹכִי^e : 29 הָדָם
הוּא הַנֶּפֶשׁ : 30 נָעֲרָה מִוַּאבִּיָּה^f הוּא :

^a Pausal forms. ^b Vocative (73, 1). Observe the absence of the article from the noun (76, Exc. 2). ^c The repetition of the pronoun gives emphasis: 'I am he'; or, 'I (even, or yea) I am he.' See 213, IV. ^d The position of the pronoun, at the head of the sentence, renders it emphatic (55): 'He is the king' &c.; contrast the other sentences in the exercise. ^e 'It (the city: see *Isaak*. 11: 3) is the caldron,' &c., 55, a. ^f See 73, 2. ^g Cf. 83, a. ^h See the examples in 66.

Write in Hebrew

1. I am a great king. 2. I am Jehovah, the God of Israel. 3. Thou art the man. 4. Thou art the daughter of the Egyptian.

5. Thou (f.) errest in heart. 6. Thou ' art a wise woman. 7. Who art thou, old man? (73, 1). 8. Thou art he, O king. 9. Who is this? It ' is the Bethlehemite (80, 1). 10. They ' are flesh. 11. We are dust. 12. He is man, and not God. 13. We (m. and f.) are sick of love. 14. What are ye? 15. Thou art the handmaid of Pharaoh. 16. Ye (m. and f.) are sad (bitter) of soul. 17. It ' is the shout of a great multitude. 18. It ' is false (falsehood : cf. 83, α). 19. It ' is the law of the land. 20. They ' (m. and f.) are righteous. 21. We ' are poor.

¹ Put the pronoun last ; cf. 2, 4, 7, 10, 11, &c. above.

SUFFIXES TO NOUNS.

92. 'Possessive Pronouns,' in our sense and use of these—i. e. as forms distinct and separate from the words they modify—Hebrew does not employ.¹ Instead of these, fragments of personal pronouns are joined as 'suffixes' (60) to nouns, whose form and place of tone are thereby often changed. A 'union-vowel' is in general prefixed to suffixes beginning with a consonant.

Thus, *our word* would be expressed in Hebrew by אֲנִי וְדַבָּרִי, which is formed by the addition of אֲנִי, a fragment of the first pers. pron. plur., to דַּבָּרִי *word*, by means of the union-vowel וְ. The changes in the noun are made according to the principles exemplified in 47—49.

Obs. A suffixed noun is, properly, *construct* before the pronoun-fragment joined to it ; thus אֲשֵׁר לִי *my head*, is really *head of me*. This is most plainly seen in nouns with 'heavy' suffixes (96).

93. The *termination* of a word is sometimes changed before a suffix is assumed. Thus (1) the Dual אֲנִי and the Plural אֲנֵנו assume the construct ending יָ, though this is often modified again by the additions made to it.^a (2) The plural feminine in אֲנֵנו remains unchanged, but mostly takes, besides, the ending יָ.^b (3) אֲנִי sing. masc. is wholly dropped.^c (4) אֲנִי feminine is changed to אֲנֵנו, —before 'grave' suffixes (96), to אֲנֵנו.^e (5) A final letter that is really a double consonant receives Dagesh, if possible, while the preceding vowel-sound is often also modified.^d

¹ There is but one instance of a noun in the construct state before the separate form of the personal pronoun, viz. in Nah. 2 : 9.

^a For illustrations, see table in 97.

^b When ' is not assumed, the suffixes attached to וֹ are often those combined with nouns in the singular (94, line *a*); thus we find אֲבוֹתָיְהֶם but also (more frequently) אֲבוֹתָם *their fathers*, עֲדוּתִי *my testimonies*, Pa. 132 : 12, for עֲדוּתִי . The superaddition of the masc. ending ' to the fem. וֹ is really both inaccurate and superfluous.

^c Thus, from שָׂדֶה *field*, we form שָׂדֶהּ (95, 3rd. sing. *b*), שָׂדֶהּ , *my, his, her field*.

^d E. G. from עַם is formed עַמִּי *my people*; אִמִּי gives אִמִּי *his mother*; כֻּלָּם *all*, כֻּלָּם *all of them, they all* (see 18, *Obs.* 1, and for a fuller treatment of this class of nouns, 212). But הָר becomes הָרִי *my mountain* (instead of הָרִי : see 9).

94. The common forms of suffixes are these :—

	Singular of <i>pronoun</i>			Plural of <i>pronoun</i>		
	1st.	2nd.	3rd.	1st.	2nd.	3rd.
	<i>c.</i>	<i>m.</i>	<i>f.</i>	<i>c.</i>	<i>m.</i>	<i>f.</i>
<i>a.</i> Singular of <i>noun</i>	'	ְ	ִ	ִ	ִ	ִ
<i>b.</i> Dual & Plur. ...	'	ִ	ִ	ִ	ִ	ִ

95. *Rarer forms of suffixes.*— 2nd. Pers. Sing. *a.* Instead of ָ — there is sometimes found the fuller ָה — as יְדֵיָהּ *thy hand*, Ex. 13 : 16. *b.* Instead of ָ — we find ִי — or ִיָּ —.

3rd. Pers. Sing. *a.* The ordinary termination וֹ , for masc., comes from an older ending ָה (as שִׁירָהּ *his song*, Pa. 42 : 9); and this again, no doubt, from the fuller form ָהּ . *b.* ָהּ is mostly found with nouns ending in ָהּ — (see 93, *c*); and *c.* simple וֹ after the union-vowel '—, as in אָבִיו *his father*. *d.* The form for feminine is sometimes ָהּ —.

Plurals.— The heavy forms ָהּ , ָהֶן are rarely coupled with nouns singular, as שִׁבְיָתָהֶם *their captivity*. On the other hand, plural nouns often take the shorter forms usually employed with the singular; thus, אֹתוֹתָם *their signs* (93, *b*).

Obs. 1. Before the plural suffixes, ' is sometimes dropped; thus יְדֵיָהֶם *your hands*, for יְדֵיָהֶם .

Obs. 2. Of plural suffixes, masculine forms are sometimes used for feminine; thus, אָבִיָּהֶם *your father*, is employed by Jacob in addressing Rachel and Leah, Gen. 31 : 9.

Obs. 3. The suffix ָהֶם — is used only in poetry : it stands for the 3rd. plural, as in Deut. 32 : 37, 38; or for the 3rd. singular employed in a collective sense (*his* for *their*) Job 27 : 23.

96. Suffixes are either 'grave' or 'light.' (*a*) *The grave* (or 'heavy') *suffixes are those which of themselves form a closed syllable* ָהּ , ָהֶן , ָהֶם , ָהֶן : they are appended to the *construct* forms, and always have the tone. (*b*) *All other suffixes are 'light,'* and are appended, in the plural, to the ground-form of the *absoluta*.

97. Tables¹ of nouns with suffixes:—

NOUN MASCULINE		NOUN FEMININE	
<i>Sing. of Noun</i>	<i>Plur. of Noun</i> ^a	<i>Sing. of Noun</i>	<i>Plur. of Noun</i>
<i>Abs.</i> סוס horse	סוסים horses	סוּסָה mare	סוּסוֹת mares
<i>Cons.</i> סוס horse-of	סוּסֵי horses-of	סוּסַת mare-of	סוּסוֹת mares-of
1. <i>com.</i> סוּסִי my horse	סוּסֵי my horses	סוּסָתִי my mare	סוּסוֹתֵי my mares
2. <i>m.</i> סוּסֶךָ thy horse	סוּסֵיךָ thy horses	סוּסָתְךָ thy mare	סוּסוֹתֶיךָ thy mares
... <i>f.</i> סוּסֶךָ ...	סוּסֵיךָ ...	סוּסָתְךָ ...	סוּסוֹתֶיךָ ...
3. <i>m.</i> סוּסָו his horse	סוּסֵיו his horses	סוּסָתּוּ his mare	סוּסוֹתָיו his mares
... <i>f.</i> סוּסָהּ her horse	סוּסֵיהָ her horses	סוּסָתָהּ her mare	סוּסוֹתֶיהָ her mares
1. <i>c.</i> סוּסֵנוּ our horse	סוּסֵינוּ our horses	סוּסָתֵנוּ our mare	סוּסוֹתֵינוּ our mares
2. <i>m.</i> סוּסֵיכֶם your ...	סוּסֵיכֶם your ...	סוּסָתֵיכֶם your ...	סוּסוֹתֵיכֶם your ...
... <i>f.</i> סוּסֵיכֶן ...	סוּסֵיכֶן ...	סוּסָתֵיכֶן ...	סוּסוֹתֵיכֶן ...
3. <i>m.</i> סוּסֵיהֶם their ...	סוּסֵיהֶם their ...	סוּסָתֵיהֶם their ...	סוּסוֹתֵיהֶם their ...
... <i>f.</i> סוּסֵיהֶן ...	סוּסֵיהֶן ...	סוּסָתֵיהֶן ...	סוּסוֹתֵיהֶן ...

^a The suffixes to *Dual* nouns are the same as those attached to plurals.

^b In pause, these forms become סוּסִי, סוּסֶךָ, סוּסָתִי, סוּסוֹתֵי, סוּסָתְךָ, סוּסוֹתֶיךָ, סוּסָתּוּ, סוּסוֹתָיו, סוּסָהּ, סוּסוֹתֶיהָ, סוּסָתָהּ, סוּסוֹתֶיהָ.

^c Regarding the pronunciation of this ending, see 14, 1, *Obs.*

98. It has already been stated (79, 3) that no two construct words can be dependent, as *co-ordinates*, upon another word. But three other modes of construction are available, especially for expressing the idea of possession. Thus:—

- a. *The chariot of Israel and his horsemen* 2 Kings 2 : 12... וְרֶכֶב יִשְׂרָאֵל וְסוּסָיו
 b. *The chariot of Israel and the horsemen of Israel*... וְרֶכֶב יִשְׂרָאֵל וְסוּסֵי יִשְׂרָאֵל
 c. *The chariot and the horsemen (which) [belong] to Israel* = וְרֶכֶב וְהַסּוּסִים לְיִשְׂרָאֵל
 (אִשָּׁר) : the relative is often omitted.

Exercise 13.

גוֹרֵל lot, portion	אִיֶּד calamity,	שְׂאֵלָה petition	שִׂשְׁוֹעִים delight (Lat.
טוֹב goodness	הַרְסָה destruction	זְבוּרָה might,	<i>deliciae</i>) 143, 2.
כֹּחַ strength 12, 2	אֱמוּנָה faithfulness	מַעֲזָה mighty deed	צָר small, con-
צוּר rock	בְּקִשָּׁה request	חַיִּים life 143, 2	נָרַח fined, narrow
מְנוּחָה refuge	קִנְיָה zeal, envy	מְרֻעָה pasture	זָר strange
אִיֶּן iniquity	חַטָּאת sin <i>f.</i>	עֵד testimony	אָרַח pray!

¹ The student must commit these paradigms to memory.—the place of tone being carefully observed. They should be written out at length; but, for variety, the suffixes may be appended to נָשִׁיר *m.*, נָשִׁירָה *f.* a song.

1 זאת בְּרִיתִי : 2 רַב טוֹבֵךְ מְאֹד : 3 טוֹבֵךְ הָרֵב : 4 זֶה גּוֹרְלֶךְ :
 5 מֵה-נְחִיָּה : 6 כָּחוֹ גְדוֹל : 7 צַר כְּחֶכְהָ : 8 יְהוָה נָתַן קוֹלוֹ :
 9 אֵתָן צִאֲנִי : 10 אֱלֹהִים צוֹרֵם : 11 קְרוֹב יוֹם אִידָם : 12 אֲתָם
 עָרִי : 13 עֲדִיָּהֶם הַמָּה : 14 יְהוָה רַעִי : 15 אֲתָה יְהוָה מַחְסִי :
 16 דְּמָךְ עַל-רֹאשֶׁךְ : 17 מְרֹאָהוּ נוֹרָא מְאֹד : 18 זֶר מַעֲשֵׂהוּ :
 19 מַעֲשֵׂה יָדְךָ כְּלָנוּ : 20 מַעֲשֵׂיהֶם מַעֲשֵׂי אֲנִי : 21 מֵה חֲטָאתִי :
 22 תוֹרַתְךָ אֲמַת : 23 רַבָּה אֲמוֹנַתְךָ : 24 רַעַתְךָ רַבָּה : 25 זֹאת
 רַעַתְךָ : 26 רַעַתְכֶם רַבָּה : 27 מֵה-שְׂאֵלְתְךָ וּמֵה-בִקְשֶׁתְךָ :
 28 אֵיָה קִנְאָתְךָ וּגְבוּרַתְךָ : 29 אֲנִי אֱלֹהֶיכֶם : 30 אֵי-הֵנָּה
 אֱלֹהֵיהֶם : 31 אֵי אֱלֹהֵימוֹ : 32 מִי אֲנֹכִי וּמִי חַיִּי : 33 הוּא
 אֱלֹהֵינוּ וְאֲנַחְנוּ עִם מְרַעֲיָתוֹ וְצִאֲן יָדוֹ : 34 עֲדִיָּךְ שְׁעֵשְׂעִי : 35
 מַעֲשֵׂה יָדְךָ הַשָּׁמַיִם : 36 אֵלֶּה חֲקֵי הָאֱלֹהִים וְתוֹרָתוֹ : 37 עִמָּךְ
 עֲבָמִי וְאֵלֶיךָ אֱלֹהֵי : 38 אֵיִשִׁי הָרִאשׁוֹן : 39 אֵיִשָּׁה זִקֵּן :

^a See 88, 1. ^b See 95, 2nd Sing. *a* : this is also a pausal form (45, *c*).

^c See 93, 3. ^d See p. 15, foot-note. ^e See 95, 3rd Sing. *b*. ^f See 81, 2 *b*.
^g The particle נָ (Lat. *tandem*) is attached to words which indicate request or
 entreaty : see also 121, *Obs.* ^h See 87, 1 *a*. ⁱ See 55 *a*. ^k See 98. ^l See
 69, 6.

Write in Hebrew

1. This is my law. 2. It is thy voice. 3. This is his good hand
 (76, 3). 4. Where is thy great strength? (76, 3, and 10, 1) 5. What
 is her lot? 6. This numerous people is thy flock. 7. Great is their
 faithfulness. 8. It is our abomination. 9. These are my testimonies.
 10. Ye are my shepherds (93, 3). 11. I am Jehovah thy God (p. 48).
 12. He is their God. 13. Thou art my God. 14. Jehovah our God
 is holy (52). 15. We are thy people, and the flock of thy pasture.
 16. Truth and judgment are the works of his hands. 17. All his
 commandments are truth. 18. Jehovah is the refuge and rock of
 the righteous (98). 19. All the work of our hands is evil. 20. This
 is the time of your destruction. 21. We are thy witnesses. 22. The
 commandments and testimonies of God (98) are her delight. 23.
 All your works are evil. 24. How strange are his deeds !

SIMPLE PREPOSITIONS.

99. In Hebrew, as in many other languages, most prepositions were originally nouns, chiefly denoting place; and some are still employed as such. These forms are often plurals, and always *construct*.

Thus, **אֶצֶל** *near*, means literally (*at the side-of*; **בְּפָנָי** *before*, means properly *front-of*. Cf. Eng. *beside*, Lat. *gratia, causa*, Ger. *statt*. For plural construct forms see 101, 2.

Obs. Prepositions are usually repeated before each of a series of objects, see 24 in exercise.

100. Accordingly, whenever prepositions are succeeded by personal pronouns, the latter take the form of suffixes; and these are plural if the word itself be really a plural form.

Thus, from **וְיָלַת** *besides, except*—properly the construct of an unused noun **וְיָלַת** *removal*—we form **וְיָלַתִּי**, **וְיָלַתְךָ**, **וְיָלַתְהֶם**, *except me, thee, &c. Behind them* is expressed by **אַחֲרֵיהֶם** (lit. *the after parts of them*), which comes from a noun of plural form **אַחֲרֵי־ם**.

Obs. The vowel-changes in these preposition-nouns, in consequence of their assumption of the suffixes, take place according to the laws which regulate each kind of noun: see 131 ff.

101. The simple prepositions are the following:—

1. Those which take suffixes like the *singular* nouns: **אֶצֶל** *side-of, near*, (**אֶצְלִי**) *near me* &c. (see 134, III. *Obs.*); **בְּעַד**, **בְּעַר** *near, behind, round, outside, for* (**בְּעַדִּי**, **בְּעַרְךָ**, &c.); **וְיָלַת** *besides, except* (see above); **בְּפָנָי** *before*, (**בְּפָנָיו** &c.) *opposite*; **בְּשַׁבְּעִי** *on account of*. See also 104—108.

2. The following take suffixes like *plural* nouns:—**אֵל** (in poetry **אֵלַי**) *to, towards*, **אֵלַי** *to me*, **אֵלֵיהֶם** *to them* (observe the change of vowel with the heavy suffixes): **אֵלֵימוֹ** is a poetic form (95, *Obs.* 3). **עַל** (poet. **עָלַי**) *on, upon, concerning, against, near*, **עָלַי** *against me*, **עָלֵיכֶם** *against you* (**עָלֵיכוֹ** poet.). **עַד** *as far as, until*, (poet. **עַדִּי**) *even to me, &c.*, the *Qāmés* being retained throughout, even in **עַדְכֶם**. **אַחֲרַי**, and more frequently **אַחֲרֵי**, *after* (see above) **אַחֲרַי** *after me, &c.* **קְרִיב** and **קְרִיבוֹת** *round about*, **קְרִיבֵי** and **קְרִיבוֹתָיו** *round him &c.*

3. **תַּחַת** *under, instead of, for*, mostly takes plural suffixes, as **תַּחַתִּי**; but sometimes **תַּחַתִּי**; and **תַּחַתֶּם**, more frequently than **תַּחַתֵּיכֶם**. **בֵּין** *between*, (211) may assume a singular suffix, as **בֵּינִי**, or a plural, as **בֵּינָיו**, or a feminine plural form, as **בֵּינוֹתָיו**.

Obs. *Between...and...* is expressed by (a) **בֵּין...וּבֵין**,—see 31 in exercise; or (b) **בֵּין...וְ**, see 102, etc.

Exercise 14.

גִּלְגַּל Gilgal	נָפַל he (it, fell	רֶגֶל foot 64, 6	מְלִיץ interpreter
יוֹאָב Joab	נָחַשׁ serpent	הֵלֵךְ he went, walked	נָעַל he bolted,
מִזְבֵּחַ altar	קָצַף he was angry	רָעַשׁ noise, earthquake	פָּתַח fastened
עֲרָבָה desert; Jor-	פָּחַד fear	אֲדָמָה ground	דֶּלֶת door
dan valley	הוּי woe!	נָדַר he made a wall	נֵל heap (of stones)
אֵלוֹן oak	אֲחֵרִית latter end	לַיְלָה לַיְלִיל night	מָכָה wound, stroke
מִרְהַ Moreh	נָמַל he did good	יֵשׁ there is (are)	מָלֵא full of
אֵין there is (are)	(or evil)	בָּרַק Barak	אֵלִישָׁע Elisha
אֵין there is (are)	אֵבֶר perishing;	רָדַף he pursued	צָר adversary
שָׁמַע he heard, listened	הַרְשֵׁת destruction	חֲרוֹשֶׁת Harosheth	חִתָּה terror

1 הִנֵּה יוֹאָב אֵצֶל הַמִּזְבֵּחַ : 2 הָעֲרָבָה מוֹל הַגִּלְגַּל אֵצֶל
 אֵלוֹנֵי מִרְהַ : 3 יִשְׂרָאֵל נָגַד הָהָר : 4 יַעֲזֹב מֶה : 5 וּזְלוֹתַי אֵין
 אֱלֹהִים : 6 אֵין אַחֲרַת וּזְלוֹתַי : 7 לֹא שָׁמַע הַמֶּלֶךְ אֵלֵיהֶם :
 8 קָרוֹב אֵלָיְךָ הַדְּבָר מְאֹד : 9 יְהוָה לֹא שָׁמַע אֵלַי : 10 נָחַשׁ
 עַל־דְּרָךְ : 11 עָלַי הָעֵזָא : 12 יְהוָה קָצַף עָלֵינוּ : 13 פָּחַד נָפַל
 עָלֵינוּ : 14 הוּי עָלֵינוּ : 15 יְהוָה גָּמַל עָלֵינוּ : 16 יְהוָה אֱלֹהֵינוּ
 מָלַךְ עַד־עוֹלָם : 17 אַחֲרֵיתוֹ עָדֵי אֵבֶר : 18 יָד תַּחַת יָד רֶגֶל
 תַּחַת רֶגֶל : 19 מִה־יֵשׁ תַּחַת יָדְךָ : 20 הָאֲדָמָה אֲשֶׁר תַּחְתֵּיהֶם :
 21 נָדַר בְּעָדַי : 22 לַיְלָה אֹד בְּעָדַנִי : 23 אַחַר הַרוּחַ רָעַשׁ
 וְאַחַר הָרָעַשׁ אֵשׁ : 24 בָּרַק רָדַף אַחֲרַי הֶרְכַּב וְאַחֲרַי הַמַּחֲנֶה
 עַד חֲרוֹשֶׁת הַגּוֹיִם : 25 דָּוִד הֶלֶךְ אַחֲרַי : 26 נָעַל הַדֶּלֶת אַחֲרֵיהֶם :
 27 פָּרַעַה רָדַף אַחֲרֵיהֶם : 28 אֵין וּזְלוֹתְךָ וְאַנְכִי אַחֲרֵיךָ : 29 רַב
 הַמְּקוֹם בֵּינֵיהֶם : 30 הַמְּלִיץ בֵּינָתָם : 31 הַגִּלְגַּל הָזֶה עַד בֵּינֵי וּבֵינְךָ
 הַיּוֹם : 32 מִהַ הַמַּצּוֹת הָאֵלֶּה בֵּין יָדְךָ : 33 הִנֵּה הָהָר מָלֵא
 סוּסִים וְרֶכֶב אֵשׁ סְבִיבוֹת אֵלִישָׁע : 34 סְבִיבוֹ צָרִיו : 35 חִתָּת

¹ This is the construct state of the noun אֵין *nothing*, which form is used at the end of a sentence or clause.

אֱלֹהִים עַל הָעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם :

^a 'On account of what?' i. e. Wherefore? ^b Supply 'There is...' ^c See 74, *Obs.* ^d 'On me [be] the blame.' See 71, 3. ^e Poetic (2nd sing. fem.) and pausal form. ^f See 73, 2.

Write in Hebrew

1. The camp of our adversaries is before the city. 2. Thy fig-tree is opposite our oak. 3. The Egyptian slave is at the side of the king's throne. 4. There is no God besides thee. 5. There is no other but him. 6. Thy husband said unto them, Who are ye? 7. The God of heaven and earth (79, 4) hath given unto us life. 8. The king's seer did not listen to her. 9. Balak said unto him, What good hath thy God done unto thee? (cf. 15, above). 10. That city is near (לְעֵ) the Great Sea. 11. My adversary fell upon me. 12. Her husband was angry with (against) her. 13. What has the king of Egypt determined concerning us? 14. Great fear has fallen upon them. 15. Woe to you! 16. Great is the mourning over him. 17. The faithfulness of our God is great, (even) unto the heavens. 18. This Bethlehemite went as far as the upper gate of Jerusalem. 19. The day is darkness around us. 20. The mountains are round about Jerusalem. 21. Our adversaries round about us are very many. 22. This is the covenant between us and you. 23. These high mountains are between them and that good land. 24. I was behind her. 25. They were behind you. 26. The king of Israel pursued after us as far as our camp.

INSEPARABLE PREPOSITIONS.

102. As is indicated by their name, the three 'inseparable prepositions' לְ, אֶ, בְּ, are only found in close connection with another particle or word.

לְ is derived from לַיִן *house*, and means *in, among, by, with, when* (in general statements of time) etc. אֶ is contracted from אֵת *thus, so*, and means *as, so, like, according to, when* (in precise statements of time), *about* (approximately) etc. בְּ is shortened from בְּלֵ, and means *to, for*, etc.¹

¹ Though לְ mostly marks the dative, and may be used in certain periphrases for the genitive (80, 3 a, and *Note*; 153, *Note*), it is (1) also, improperly, employed by Aramaising writers as the sign of the accusative; see Jer. 40 : 2; Lam. 4 : 5; Job 5 : 2. (2) It sometimes marks the *agent*, after passive verbs, as Est. 5 : 12.

103. The rules¹ for the punctuation of these prepositions are the following :—

1. They regularly take simple sh^owa.

E. G. בְּפִי in my mouth, שֶׁאֵשׁ like fire, לְכִי to whom?

2. Before another simple sh^owa, their own is changed to Hîrêq (30). And if the second one stands under ' , it wholly disappears.

Examples are בְּגֵרִי with a kid, בְּדֶבֶשׁ like honey, לְכִסִּיל for a fool. Again, בְּיֵרִיחוֹ becomes first בְּיֵרִיחוֹ and finally בְּיֵרִיחוֹ in Jericho (cf. 69, 4).

3. Before the composite sh^owas, they take the corresponding simple vowel-sound (11).

Thus, בְּאַרְיֵי like a lion, בְּאֵמֶת in truth, לְחֹלִי [lo-hôlf] with a disease.

4. Before the tone, they sometimes take Qâmêz.

Obviously, only a monosyllable, or a dissyllable accented on the penult, can fulfil what is required; e. g. בְּזֶה in this, לְנֶצַח for ever. But we also find בְּשֶׁשׁ like a tempest, לְדָם for blood, according to rule 1.

5. Before the Article, they first extrude the ה, then take its place and vowel-point; but בְּ does this less frequently.

Examples are לְמֶלֶךְ to the king, בְּחֻצֵי like the grass (or hay), בְּהַר in the mountain,—instead of לְהַרְמֵלָה &c. : but בְּהַיּוֹם as [it is] to-day (73, 2).

Obs. (a) So weak is א in its consonantal power, that when these prepositions are connected with אֱלֹהִים God, אֲדֹנָיִם Lord or lords, the א and its vowel-sound regularly merge in the preposition's vowel, which is sometimes thereby lengthened, as in בְּאֲדֹנָי, לְאֱלֹהִים; hence also בְּיֵהוָה (46, Obs. 2, a). So, too, the common verbal form לְאָמַר to say, or saying, is for לְאָמַר.

Observe (b) the phrase: וְלִקְחָם כֹּהֵלִי וְלִקְחָם What (is there) to me and you? i. e. What have I to do with you?

Regarding the combination of these inseparable prepositions with suffixes, see the paradigm.

Exercise 15.

מָלַךְ he reigned, ruled	נַחֲלָה possession, inheritance	מָלֵא fulness, what fills	חֵלֶק portion, lot עוֹד again, still, yet
יָשַׁב he sat, sat down, dwelt	חָפֵץ he delights pleasure, de-	אָב father	שׁוֹט whip
כְּנָעַן Canaan	לֵחַט light	אִמָּה mother	מָתְנֵי bridle
כּוֹפֵץ cup	אֲדֹנָי ² lord, master	אָהַב love; one be- loved	אָחִז back
פָּרִיעַ prince	שֵׁבֶט tribe; rod	לֵוִי Levi	כֹּסֵל fool
כֹּהֵן priest	חִרְפָּה reproach	אֵף also, even	רַב multitude
			חֹל sand

¹ Compare the rules for pointing the conjunction Waw, 69.

² In Scripture, the plural אֲדֹנָי may mean my lord (143, 2 d) or my lords (as Gen. 19 : 2), while אֲדֹנָי signifies the Lord.

Transcribe and translate

1 בַּעַת הַהִיא אֵין מֶלֶךְ בְּיִשְׂרָאֵל: 2 אֲבָרִם יֵשֵׁב בְּאַרְצֵן בְּנַעַן:
 3 כּוֹס פְּרַעֲהַ בְּיָדִי: 4 דָּמוֹ בְּרֵאשׁוֹ: 5 מִזְּהָ בְּיַדְךָ: 6 שָׂר וְגִדּוּל
 נָפֶל הַיּוֹם הַזֶּה בְּיִשְׂרָאֵל: 7 קוֹל הַמּוֹן בְּהַרִים: 8 הַנְּהָ בְּשָׁמַיִם
 עָדִי: 9 מִי בְּחֶצֶר: 10 דּוֹד מֶלֶךְ בִּירוּשָׁלַם^b: 11 הַנְּהָ חֶפְצֵן בְּךָ
 הַמֶּלֶךְ: 12 עַד יְהוָה בְּכֶם: 13 לֹא כְאַרְצֵן מִצְרַיִם הוּא^c: 14 לֹא
 כְּצוּרֵנוֹ צוּרֵם: 15 אֵין צוּר בְּאַלְהֵינוֹ: 16 מִי כִיהוָה: 17 אֵין
 בְּמַהוֹ בְּכָל־הָעַם: 18 אֵין כְּמוֹךָ בְּאַלְהִים^d וְאֵין כְּמַעֲשֵׂיךָ: 19
 כְּעַם כְּבִהֵן^e פְּעֵבֶד פְּאַרְצֵנוֹ: 20 כְּמוֹנִי כְמוֹךָ/כְּעַמִּי כְּעַמְּךָ כְּסוֹסִי
 כְּסוֹסֵיךָ: 21 לְמִי הַנְּעֶרָה הַזֹּאת: 22 עֶבֶד לְדוֹד^f: 23 לְשִׁבְט
 הַלְוִי^g לֹא נָתַן מִשָּׁה נִחְלָה בְּאַרְצֵן: 24 חֶרְפַת עוֹלָם^h נָתַן לְמוֹ:
 25 לִיהוָה הָאָרְצֵן וּמְלוֹאָהּ: 26 אָב אֲנֹכִי לְאַבְיוֹנִים: 27 אֵין־לִי
 בָהֶם חֶפְצֵן: 28 אֵין לָהֶם רַעַה: 29 אֲנִי לְדוֹדִי וְדוֹדִי לִי: 30 לָךְ
 יוֹם אֶפְלָךְ לִילָה: 31 אֵין לָהּ אָב וְאִם: 32 חֲכַמְת־מָה לָהֶם^m:
 33 מַה־לִּי וְלָךְ אִישׁ הָאֱלֹהִים: 34 מַה־לְנוּ חֵלֶק בְּיִשְׂרָאֵל: 35
 חֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכָל־ⁿ: 36 שׁוֹט לְפִנֵּי מַתָּן לְחַמּוֹר
 וְשִׁבְט לְגוֹ כְּסִלִּים: 37 וְהֶ־לָּךְ הָאוֹת: 38 יִשְׂרָאֵל וִיהוּדָה רַבִּים
 בְּחוֹל אִשְׁר־עַל־הֵים לְרַב:

^a See 88, 1. ^b See 46, Obs. 2. ^c See 91, III d. ^d Plural: 'among the gods. ^e 'As is...so is...' / 'I am as thou art' &c. ^f See 87, 1 b.

^g See 80, 3 a. ^h See 80, 3 b. ⁱ See 83, 1. ^j 'The earth is Jehovah's...' 'I am my beloved's...' &c. ^m Jer. 8 : 9. ⁿ Eccl. 9 : 6.

Write in Hebrew

1. David ruled in Judah. 2. The God of heaven delights in truth.
 3. Thy blood (be) on thy head (Cf. 4 above). 4. The righteous delights in his God. 5. The prince sat in the gate of his city. 6. His delight (see Exer. 13, no. 34) is in my law. 7. The delight of fools is in the calamity of the just. 8. My delight is in the law and the commandments of my God (see 98). 9. In my dream, behold (there was)

a man with (=and) the jawbone of an ass (80, *Note*) in his hand. 10. The Lord delights in him. 11. We are like you (see 19, above). 12. In his latter end, he perished like a fool. 13. Who said such things (said like these : cf. 103, *d*)? 14. The light is like the darkness (cf. 19, above). 15. Who heard (anything) like this? (See 63, *Obs.*, and 103, *d*). 16. There is no bread in the city for this great multitude. 17. He has (there is to him) a heart like a stone. 18. We have no inheritance (there is not to us an inheritance) in the land. 19. They have no son or daughter (cf. 31, above). 20. Our God is a refuge for us. 21. The shepherd gave to the man a sign. 22. What have they to do with us? 23. Who is like thee in Judah? 24. Behold, the heaven is Jehovah's (belongs to Jehovah).

THE PREPOSITIONS ׀ and ׀ : THE PREFIX ׀.

104. The Prepositions ׀ and ׀ (or ׀), both of which mean *with, together with*, take doubling Dagesh in the second consonant, on their assuming suffixes. (See the paradigms).

This Dagesh is compensative (19, 1), since ׀ comes from the verb ׀ to collect, and ׀ is shortened from ׀ nearness (50, 1).

Obs. In Joshua, Kings, Jeremiah and Ezekiel, this 'preposition' ׀ seems to have been confounded sometimes with the 'prefix' ׀ (105), whose vowel-points it bears; hence ׀ for ׀ &c.

105. Quite different in sense and use is ׀ or ׀, a *prefix*, mostly joined with (*a*) a direct and definite accusative; rarely (*b*) with an indefinite; sometimes (*c*) it marks the nominative of passive verbs; seldom is it employed (*d*) as a mere sign of emphasis, to mean *self, same, as for*, &c. Except in this last case, it is incapable of being rendered into English by a suitable equivalent.

Examples are (*a*) ׀ אֶת־יֹסֵף׀ *Israel loved Joseph*; (*b*) Ex. 2 : 1; Prov. 13 : 21; Isa. 33 : 19; Job 13 : 25, &c.; (*c*) ׀ אֶת־הָאָרֶץ׀ *but by lot shall the land be divided*, Num. 26 : 55; cf. v. 60, also 2 Kings 18 : 30; (*d*) 2 Kings 6 : 5.

Note. Determinate accusatives, that may take ׀ before them (for, unless the object be a personal pronoun, not in the *affix*-form [176, ff.], the sign is often dropped) are:— (1) Proper names, (2) suffixed nouns, (3) nouns or adjectives which have the article, (4) nouns in the construct state, (5) nouns marked by numerals [145 ff.], (6) all pronouns, except ׀ the interrogative.

Obs. The accusative prefix is usually repeated before each of a series of objects, as in Gen. 1 : 1; 1 Kings 1 : 10, but not always, as in 1 Kings 1 : 44.

106. The particles הַן, הִנֵּה *behold*, עוֹר *still, yet*, אֵי *where?* אֵל *all*, as well as the affirmative וַיֵּשׁ and the negative וַיֹּאמֶר, likewise take suffixes.

Thus, הִנֵּה אֵלַי *behold me! here I am!* הִנֵּה עוֹר *he is (was) still*, אֵי אֵינֶם *they are (or were) not*; אֵל כֻּלְכֶם *ye all &c.* Cf. 129.

Exercise 16.

פְּעֻלָּה	work, reward	עָלַי	Eli	שָׁלַח	he sent	גִּבּוֹר	mighty one, hero
רִיב	dispute, con-	שָׁמַר	he kept	עָבַר	he crossed over	כִּי	for, because; if,
טְרוּוֵרָה	trovcrsy	אֶבְשָׁלוֹם	Absalom	חַי	living, alive	כִּי	when: that (<i>conj.</i>)
קֶסֶף	silver, money	שָׁפַט	he judged	זָכַר	he remembered	פֹּה	here

1 רִיב לַיהוָה עִם עַמּוֹ : 2 עַמִּי עַמִּי : 3 בְּהִנֵּה רַבּוֹת עַמּוֹ :
 4 עַמְּךָ אֲנִי : 5 אֶנְחַנּוּ עִמָּךְ : 6 עַמְּנוּ אֵל : 7 בַּיּוֹם הַהוּא בָּרַת :
 יְהוָה אֶת-אֲבָרָם בְּרִית : 8 מִשְׁפָּטִי אֶת-יְהוָה וּפְעֻלָּתִי אֶת-אֱלֹהֵי :
 9 הִנֵּה הַכֶּסֶף אֶתִּי : 10 אֵין-זָר אֶתְּנוּ : 11 הִנֵּה בְּרִיתִי אֶתְּךָ :
 12 אֶתְּכֶם הֲרַכְבּ וְהַסּוּסִים 13 עָלַי שָׁפַט אֶת-יִשְׂרָאֵל : 14 יְהוָה
 אֱלֹהֵיכֶם נָתַן לָכֶם אֶת-הָאָרֶץ הַטּוֹבָה הַזֹּאת : 15 יְהוָה לֹא
 שָׁמַר אֶת-מִצְוֹת יְהוָה אֱלֹהֵיהֶם : 16 אֶבְשָׁלוֹם עָבַר אֶת-הַיַּרְדֵּן :
 הוּא וְכָל-אִישׁ יִשְׂרָאֵל עַמּוֹ : 17 יְהוָה זָכַר אֶתְּךָ : 18 אֶתִּי / שָׁלַח
 יְהוָה : 19 אֶתְּכֶם / לָקַח יְהוָה לוֹ לְעַם נַחֲלָה בַּיּוֹם הַהוּא : 20
 אֵינְנוּ כִּי לָקַח אֶתְּךָ אֱלֹהִים : 21 אֵינְךָ עַד-עוֹלָם : 22 הִנּוּ בְּיַדְךָ :
 23 הַנֶּךְ יָפָה הוֹדִי : 24 הִנֵּם אֶתְּכֶם : 25 עוֹדִי עִמָּךְ : 26 עוֹדֵנִי
 הַיּוֹם חֹזֵק : 27 עֲרַנּוּ בְּמִצְרַיִם : 28 עוֹדֶךָ חַי : 29 עוֹדֵם חַיִּים :
 30 יִשְׁנוּ פֹה עַמְּנוּ הַיּוֹם : 31 אֵימֶם : 32 אֵיכָּה : 33 זֹאת בְּרִיתִי
 אֶתְּכֶם : 34 יְהוָה אֶתִּי כְּגִבּוֹר : 35 מַעֲשֵׂה יָדָיו כָּלָם : 36 בְּלָנוּ
 חַיִּים פֹּה הַיּוֹם :

^a See 103, 4. ^b See 63, *Obs.* ^c Cf. Matt. 1:23. ^d See Exercise 1, 1, *Translation.* ^e See 72, 1. ^f See 55. ^g 'to himself for...' ^h This form is the plural of the adjective,—not the noun *life* (143, 2, c). ⁱ These forms contain the preposition, not the prefix (104 *Obs.*): they should not be imitated in composition.

Write in Hebrew

1. The fool went with the multitude.
2. My father is with me.
3. We have a controversy with you (Cf. 1, above).
4. Who is with them?
5. Your reward (93, 4) is with him.
6. I am not with thee.
7. The old man took his heifer and his ass (105, *Obs.*) with him.
8. Jehovah remembered us and his covenant with us.
9. Israel has not kept (*pref.*) my covenant with him.
10. The seer heard him in the garden with my father.
11. This man heard (*pref.*) the voice of his God.
12. David remembered (*pref.*) Jehovah in his distress.
13. He is not with you.
14. Thou art not innocent in this thing.
15. Thou art not the prince's daughter.
16. Ye are not Pharaoh's shepherds.
17. She is not beautiful.
18. Here we are!
19. Behold she is (Behold her) in the court with the damsel.
20. Behold, I am (Behold me) with you for ever (even to eternity).
21. She is still in the land of the living.
22. Thou art still very frail.
23. They are still poor.
24. They are all sick.
25. Whom (87, 1, c) did the shepherd pursue?

THE PREPOSITION לְ: COMPOUND PREPOSITIONS.

107. The preposition לְ¹ *from, out of, &c.* is thus combined with other words:—

1. The לְ mostly² assimilates itself with ordinary consonants succeeding it, which then assume Dagesh compensative [19, 1], as לְמָוֶת *from death*, for לְמָוֶתָּהּ. But, from a consonant which (*a*) has sh^{wa} and (*b*) is not a mutable, the Dagesh may be dropped; as לְמָוֶת *at the end*, but לְפֵרִי *of fruit*.

2. Further, before an aspirate, לְ becomes = [9], as לְאֵשׁ *from fire*. But, before strong aspirates like הַ or חַ, לְ sometimes remains, as in לְחוּט *from a thread*.

3. Before Yod with sh^{wa} (יְ), the לְ and the יְ are dropped, and יְ quiesces in the וְ of the לְיָ; thus לְיִהוּדָה *out of Judah*.

4. Before the Article, לְ either (*a*) becomes לְ [cf. 2, above], or (*b*) is written fully, with Maqqeph [44]. Thus, *from the man* may be expressed by לְהָאִישׁ or לְהָאִישׁ.

¹ לְיָ is a poetic form; thus לְיָצָר *out of distress*, Ps. 78:42.

² Cases like לְהָאִישׁ *from that time*, Jer. 44:18, and לְהָאִישׁ 1 Chr. 5:18, are exceptional; see also Ps. 104:7.

108. Two or more words or particles may be combined into one phrase, adverbial or prepositional.

Such compounds are (a) לְבַד *alone* (from בָּדַד *separation*), suff. לְבַדוֹ &c.; לִפְנֵי *before* (from פָּנִים *face*), suff. לִפְנֵי before me &c.; לְמַעַן *on account of, for the sake of, &c.* (b) בְּגִלְלָהּ (suff. בְּגִלְלָהּ &c.) and בְּעֵבוֹר because of; בְּבִלְיָ, בְּבִלְיָ and מִבְּלִי (from בָּלִי *want*) *without*; בְּיָד *through, by means of* (lit. *by the hand of*) &c. (c) מִמֶּנּוּ and מֵאִתּוֹ *from with, from the presence of*; מֵאַחֲרָי *from after, behind*;¹ מִפְּנֵי and מִלְּפָנַי *from before*; מֵעַל prep. *from on, from off, adv. above*; מִתַּחַת prep. *from under, adv. below*; מְסָבִיב adv. *around*; מִן הַמַּעַר *from the other (or this) side, on the other (or this) side*; בְּלִעְרֵי (from בִּלְעָד *not*, and עַד *until*; suff. בְּלִעְרֵי &c. : see 101, 2) and מִבְּלִעְרֵי *without, besides*; מִיָּנֵד *from before, opposite*.

Obs. Compound adverbs may be changed to prepositions by adding לְ, or sometimes כֵּן; as לְמִתַּחַת *under*, לְמַעַל *above*, כֵּן לְבַד (or מִלְּבַד) *besides, except, &c.*

Exercise 17.

בָּבֶל Babylon	מְלָאָךְ messenger	אַרָם Syria, Syrians	עָגוּל round <i>adj.</i>
צַעֲקָה cry (of distress)	מַלְאָכִי angel	פְּלִשְׁתִּי Philistine	מְאָרֵב, אֲרָב ambush
שֹׁמֵר destruction	מִדְבָּר wilderness	מִנְּחָם front; before;	אֲחָאָב Ahab
כַּשְׁדִּים Chaldeans	נִתְּשׂ he rooted out,	מִזְרָח the East	נֵר lamp
חַסִּיד godly; gracious	נִשְׁלַח expelled	אֲחֹרֵי back; behind;	נֶסֶם vine
נִשְׁלַח he (it) slipped	חַפְּשִׁי (25, A) free	מִן הַמַּעַר the West	בָּשָׁן Bashan
בְּרִזָּה iron	תְּשׁוּעָה salvation	יָדַע he knew, knows	רְקִיעַ firmament

1 קוֹל צַעֲקָה מִבְּבֶל וְשָׁמַר גְּדוֹל מֵאַרְצֵי כַּשְׁדִּים: 2 לָקַח הַפָּהוּן מִן-הַיָּם: 3 אֲבַד חַסִּיד מִן-הָאָרֶץ: 4 נִשְׁלַח הַפָּהוּל מִן-הָעֵץ: 5 הִנֵּה שְׁלַח דָּוִד מִלְּאֲכִים מִהַמְּדָבָר: 6 הֵן אַתֶּם מֵאִין: 7 עֲבַד חֲפְשִׁי מֵאַדְנֵי: 8 יְהוָה נִתְּשׂ אֶת-יִשְׂרָאֵל מֵעַל הָאָדָמָה הַטּוֹבָה הַזֹּאת: 9 אֵין כְּמוֹד אֱלֹהִים בְּשָׁמַיִם מִמֶּעַל וְעַל-הָאָרֶץ מִתַּחַת: 10 תְּשׁוּעַת צְדִיקִים מִיְהוָה: 11 אָרָם מִקְרָם וּפְלִשְׁתִּים מֵאֲחֹר: 12 זֶה-לֵךְ הָאוֹת מֵאֵת יְהוָה: 13 זֹאת מֵעַם יְהוָה: 14 מִי הֵלֵךְ מֵעַמּוֹנוֹ: 15 הוּא לֹא יָדַע כִּי-אֲרָב לוֹ מֵאַחֲרָי הָעֵיר: 16 הַמְּאָרֵב מֵאַחֲרֵיהֶם: 17 רֹאשׁ עָגוּל לְכַפֵּס מֵאַחֲרָיו וְיָדַת מִזָּה

¹ In certain compounds, but particularly adverbs indicating rest, כֵּן often loses its peculiar force. See 215, 4, and foot-note 1.

וּמָזָה׃¹⁸ אֵתָהּ הוּאָ אֱלֹהִים לְבָרֶךְ׃¹⁹ אֶחָאֵב הַלֶּךְ בְּרֶרֶךְ
 אַחַר לְבָדוֹ׃²⁰ לְמַעַן דָּוָד נָתַן יְהוָה לוֹ נִיר בִּירוּשָׁלַם׃²¹
 כָּל־יִשְׂרָאֵל לְפָנֵיהֶם׃²² הַנְּנִי לְפָנֶיךָ׃²³ בַּחֲלָמִי הִנֵּה גַפְּנִי
 לְפָנֶי׃²⁴ מִי אֱלֹהֵי מַבְלָעָדֵי יְהוָה׃²⁵ כֹּה אָמַר יְהוָה מַבְלָעָדֵי
 אֵין אֱלֹהִים׃²⁶ יְהוָה הוּאָ אֱלֹהִים אֵין עוֹד מַלְבָּדוֹ׃²⁷ דָּם
 נָקִי׃²⁸ שִׁפְךָ מִנִּשְׂאָה לְבָר מַחֲפָאָתוֹ׃²⁸ הַבִּשְׁן׃²⁹ מַעֲבָר לִירְחֹן׃²⁹
 הִנֵּה הַפִּים אֲשֶׁר מַתַּחַת לְרַקִּיעַ וְהַפִּים אֲשֶׁר מֵעַל לְרַקִּיעַ׃

^a The preposition *קִן* often bears a partitive sense,—‘some of...’ ^b See 74, *Obs.* ^c The statement refers to the head of an axe. ^d See p. 61, foot-note.
^e See 63, *Obs.* ^f See 112, 2. ^g ‘The throne had (*lit.* there was to the throne) a round top behind it, and arms (see 140, *Obs.* 2) on this [side] and on this [side]’ *i. e.* on both sides. ^h See 91, III. c. ⁱ ‘The plural is more frequently used of the true God (143, 2, *d*).’ ^k See 55. ^l See 72, 1.

For the combinations of *קִן* with suffixes, see the paradigms (p. XXX).

Write in Hebrew

1. Moses departed from Egypt. 2. The shepherd took (some) of the honey. 3. We are all of (from) the earth. 4. We are from Judah. 5. A certain man (53, *Note* 2) went from Jerusalem to Jericho. 6. The righteous (man) has perished from off the earth. 7. This is a sign to him from (cf. 12, 13, above) his God. 8. The Lord has departed from (cf. 12, 13) you. 9. Darkness is before him. 10. Destruction is before them. 11. The sea (was) before us, and Pharaoh (was) behind us. 12. The king sent a messenger from before him. 13. The hill is at the back of the city. 14. There is no wall round about. 15. The heavens are above the earth. 16. I alone am here. 17. The seer has perished by her messenger. 18. There is no God besides our God. 19. There is no woman here but (besides) her. 20. The Hebrew slave took (*pref.*) his master's asses, besides much money. 21. For your sakes, the Lord hath given to us (*pref.*) all these (things). 22. For thy sake, Jehovah hath sent unto us (*pref.*) his angel.

THE PERFECT OF THE VERB.

109. Hebrew Grammarians in general take, as the ground-form of the verb, the 3rd. sing. masc. 'perfect' of the 'Qal' (164); e. g. *קָטַל* *he killed*.

Obs. a. Sometimes a form of the infinitive may be preferred; see 191, 1.

Obs. b. When, as is frequently the case, *קָטַל* is loosely rendered by *to kill*, it must not be forgotten that this form is not the infinitive, but the perfect.

Obs. c. Those verbs which are derived from nouns are called 'denominatives,' as *לָהֵאס* *to move* (or *pitch*) *a tent*, from *לָהֵל* *tent*. Such verbs, however, are mostly found only in the 'Piël' or the 'Hiphil' form (164).

110. There are no 'tenses,' proper, in the Hebrew verb. In place of these are used two forms expressing (1) perfect and (2) imperfect states or acts. The 'perfect' comprehends in general all finished states or acts, and the 'imperfect,' those considered incomplete (117).

The perfect may express the following verb-modifications:—

a. Our 'perfect tense' as *וְלֹא הָרַם הֶרֶם* *he hath destroyed and not spared*, Lam. 2:17.

b. The 'past indefinite,' as *לָקַח אֹתוֹ אֱלֹהִים* *God took him*, Gen. 5:24.

c. The 'pluperfect,' as in 2 Kings 19:8 *שָׁמַע בִּי נֹסַע מִלְּכִישׁ* *he had heard that he had marched from Lachish*.

d. The present tense, especially (1) in 'preteritive' verbs like *know*, *hate*, *remember* (L. *novi*, *odi*, *memini*), as *לֹא יִדְעָתִי* *I do not know*, and (2) other verbs which signify continuation from the past till now, as *יְהוָה קֹלֶהּ* *Jehovah reigneth*.¹

e. The perfect tenses of the conditional mood, as *לֹא הָרַנְתִּי אֶתְכֶם* *I would not have slain you*, Jud. 8:19; see also Job 3:13, Gen. 26:10.

f. Even the future, more especially if what is stated is immediately to be performed, as *לִקְחָתִי בְּחֹזֶקָה* *I will at once take it by force*, 1 Sam. 2:16; cf. Ps. 67:7. This so-called 'prophetic perfect' is most common in predictions, threats, etc., in which the act is viewed as if it were already done; see Ex. 9:15. Cf. Matt. 26:2.

g. Habit or custom, as *רָכַב הַמֶּלֶךְ* *the king [has been and still] is wont to ride*, Est. 6:8.

h. A general truth; hence its frequent use in the Book of Proverbs, as 13:1 *לֹא שָׁמַע נְסֹפֵר* *a scoffer heareth not reproof*. Cf. 117, 6, and foot-note.

¹ On the variable meaning of the same form of the verb under different circumstances, compare 1 Kings 1:46, where *יָשַׁב* means *sitteth*, with 2:12, where it signifies *sat*.

4. Incipience, in past time; as in 2 Kings 8:25 *הִלָּךְ* *he began to reign*.

Obs. While these remarks hold generally true of perfects as contrasted with imperfects, it is often very difficult to tell why one and not the other of these forms is used in certain instances. The Hebrews allowed themselves considerable latitude in employing them.

111. The final vowel of the perfect Qal is either *a*, or *e*, or *o*. In general, the verbs with final *a* are active; ⁽¹⁾ those having *e* mostly mark a state of being; ⁽²⁾ the few that end in *o* are also neuter,—some have a passive sense. ⁽³⁾

⁽¹⁾ This final *a* is mostly short, as in *נָפַל* *he fell*: Qāmēz is found (*a*) with ordinary verbs, only in pause [45 c], e. g. *קָרָא*, but (*b*) everywhere in verbs with weak third radicals, e. g. *קָרָא* *he called*, *עָשָׂה* *he made*, 192, 195.

⁽²⁾ Examples of the second class are *זָקֵן* *to be old*, *שָׁבַע* *to be dry*, but *חָצַב* *to hew*. Some verbs, in which the *a* and *e* forms both occur, most commonly employ the former in an active, and the latter in a neuter sense; thus *קָצַר* *to cut short*, *קָצַר* *to be short*.

⁽³⁾ Examples are *יָגַר* *to be afraid*, *שָׁבַע* *to be bereaved*.

Obs. Forms like *זָקֵן*, *יָגַר* may be pure verbs (*he was old*, *he feared*), or participles Qal (*growing old*, *fearing*), or simple adjectives (*old*, *afraid*).

112. The perfect is inflected by *appending* ⁽¹⁾ fragments of the personal pronouns. ⁽²⁾

See Paradigm I., and cf. *amo*, *amas*, *amat* &c., *kill*, *killest*, *kills* &c.

⁽¹⁾ The ground of this arrangement appears to be, that, in the perfect, it is not so much the *actor* as the *act* that claims regard; the verbal portion, therefore, is placed first. In the imperfect, on the other hand, the fragments of the pronouns are *prefixed* (115), as if the agent, still at work, were more regarded than his act.

⁽²⁾ Since pronouns, used as nominatives, are thus included in the verb-forms, the latter do not require the separate pronouns (90) to be expressed with them. But when (*a*) contrast, as in Ps. 20:8, 9, or (*b*) emphasis is specially intended, the separate pronoun may be also used, as in 2 Chron. 12:5 'Ye have forsaken me, and I also have left you;' cf. Zech. 1:15.

113. The vowel-changes in the inflection of the perfect are made in accordance with the principles laid down in 47, 48, 49.

These sections should be studied anew, in connection with the Qal perfects (which should be transcribed and *committed to memory*) in Paradigm I.

1. Inflection of the verb begins at the 3rd sing. masc., the simplest form.

2. The termination *הָ*, of the 3rd sing. fem. is softened from *הַ*, which still occurs, especially in verbs 'Lamed N' and 'Lamed ה' (192, 194).

3. The termination *הַ* is often added to the 2nd sing. masc., as *הַתְּרַמְתָּ* *thou hast deceived*, Mal. 2:14.

4. *הַתְּרַמְתָּ* is for *הַתְּרַמְתָּ*; cf. the converse substitution of *כּ* for *תּ* in suffixes of the 2nd person (94).

5. The ending י of the 3rd. plural is a shortened form, primarily of הוּי, הוּי, the old plural of the personal pronoun, and then of וּי, which is actually found in Deut. 8 : 3, 16 &c.

6. The final syllable receives the tone,—except the endings הַי, הַי, נַי; but see 159, b.

114. Verbs do not always quite agree in number and in gender with their nominatives, especially,—

1. When they stand apart from each other in the sentence, particularly if the verb precedes, as in Gen. 41 : 50.

2. Collective nouns may take a singular or plural verb (Exer. 18, no. 5).

3. Verbs singular are often placed with plural nominatives, to apply the predication more definitely to each individual.

Obs. 1. Some verbs are often followed by a pleonastic dative, as לוּ הִלֵּךְ *he went his way.*

Obs. 2. Some verbs are followed by cognate accusatives, as שָׁפַט מִשְׁפָּט *he judged judgment.*

Obs. 3. Certain verbs take an accusative of description, as מָלְאָה הָאָרֶץ חָמָס *the earth was filled [with] violence.*

Obs. 4. Many verbs require some special preposition after them; thus שָׁמַע *to hear, listen, obey* is followed by בְּ, אֶל, or לְ.

Exercise 18.

בַּיִת house	כָּבֵד to be heavy,	גָּדֹל to be (or become)	לִי unless, if...
הָרַב to be dried,	בִּזְיוֹן burdensome	גָּדוֹל great	לֹא not
שָׁלַח laid waste	שָׁמַט to be quiet,	הוֹד majesty, splendour	חָלַם to dream
שְׁלֹמֹה Solomon	בְּשָׁלוֹם at rest	הֲדָר ornament, honour	חֶרֶב sword 64, c
מְלוּכָה kingdom	חוֹמָה wall	עָשַׁק to oppress	בָּחַר young man
גְּאוּרָה majesty,	חָשַׁב to think, plan	קָרַב to approach,	מוֹסֵר instruction
glory	מַחְשָׁבָה counsel, purpose	קָרַב draw near	גַּן garden
לְבַשׁ to clothe self,	הָרַג to slay, kill	שָׁבַר to break	אֵינָהּ whither
בְּלֻבָשׁ be clothed	לָמָּה, לָמָּה why?	עֹל yoke	רָגַשׁ to rage
קָשַׁל to stumble	נָדַר to vow	אָהַב to love	בְּתוּלָה a virgin
תְּרַדְדָה deep sleep	נָדַר a vow	שִׁיקָה meditation	עָזַב to leave, for-
מִלְחָמָה war, battle	שָׁם there	עַתָּה now; therefore	סָאֵק sake
	אִם or בִּי...לֹא=not...but. ²		

1 עָלַי וְזָקֵן מְאֹד : 2 הַבַּיִת הַזֶּה חָרַב : 3 שְׁלֹמֹה יָשַׁב עַל-

כְּפִי הַמְּלוּכָה : 4 יְהוָה מָלְךְ גְּאוּרָה לְבִישׁ : 5 הָעַם לֹא יָדַע כִּי

¹ See 103, 4. Observe that the form with Dagesh is accented on the penult.

² Cf. the Ger. *nicht...sondern*.

הָלַךְ יוֹנָתָן : 6 כְּשָׁלַח יְרוּשָׁלַם וַיהוָה נָפַל^p : 7 תִּרְדְּמָה נִפְלָה
 עַל-אֲבָרָם : 8 הַמְלַחְמָה כְּבָדָה^p : 9 הָאָרֶץ שִׁקְטָה מִמְלַחְמָה :
 10 הָעִיר שִׁקְטָה^p : 11 חוֹמַת בָּבֶל^b נִפְלָה^p : 12 לֹא זָכַרְתָּ אֶת-
 אַחֲרֵיתֶיהָ : 13 כָּל-רַעְתֶּם זָכַרְתִּי : 14 הָאִשָּׁה נִתְנָה-לִי^d מִן-
 הָעֵץ : 15 הֲרַגְתָּ אֶת-הַמְּצֹרִי : 16 חִשְׁבַת מַחְשַׁבַת רָעָה : 17
 לָמָּה חִשְׁבָתָהּ כְּזָאת^e עַל-עַם אֱלֹהִים : 18 נִדְרָתָ לִי^d שֶׁךְ נָדַר :
 18 יְהוָה אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהִדָּר לְבִשְׁתָּ^p : 19 אֶת-חַמּוֹר
 מִי לְקַחְתִּי וְאֶת-מִי עֲשִׂקְתִּי^a : 20 קִרְבַּתִּי אֵלֵיהֶם לְמִשְׁפָּט : 21
 שִׁבְרַתִּי אֶת-עַל מִלְךְ בָּבֶל^b : 22 בְּרִית כְּרַתִּי : 23 מָה-אֶהְבֵּתִי^e
 תּוֹרַתְךָ^p כָּל-הַיּוֹם הִיא שִׁיחֲתִי : 24 עֲתָה זֶה יִדְעָתִי כִּי אִישׁ
 אֱלֹהִים אַתָּה^p : 25 לֹא־לִי תּוֹרַתְךָ^m שֶׁעֲשִׂיתִי אִזּוֹ אֲבָדְתִיⁿ : 26 חָלוֹם
 חִלְמָתִי : 27 הֲרַגְתִּי בַחֲרֵב בַּחוּרֵיכֶם : 28 לֹא שָׁמְעוּ בְּקוֹל יְהוָה
 וְלֹא לָקְחוּ מוֹסֵר : 29 שָׁמְעָתִי אֶת-קוֹלְךָ בְּגֵן^p : 30 אֶת-הַכֶּלֶל
 לָקְחוּ בְּמִלְחָמָה : 31 לֹא יָדְעוּ אָנָּה הִלְכָתִי : 32 לָמָּה רָגַשׁוּ
 גּוֹיִם : 33 מִה-נִדְּלוּ מֵעֲשִׂיךָ יְהוָה : 34 הַמִּים חָרְבוּ מֵעַל הָאָרֶץ :
 35 בְּתוֹלָתִי וּבַחוּרֵי נִפְלוּ בַחֲרֵב : 36 אֶתִּי עֲזָבוּ וְאֶת-תּוֹרַתִּי לֹא
 שָׁמְרוּ : 37 לֹא שָׁמְעַתֶּם אֵלַי : 38 אֶת-אֱלֹהֵי לְקַחְתֶּם : 39 לֹא-
 אַתֶּם שָׁלַחְתֶּם אֶתִּי הִנֵּה כִּי הָאֱלֹהִים : 40 עֲזָבוּנוּ מִצּוֹתֶיךָ : 41
 כְּרַתְנוּ בְרִית אֶת-מֹת :

^a See p. 70, foot-note. ^b See 80, 3. ^c See 55. ^d See 19, 4. ^e See
 Note a, in Exercise 17. ^f See 113, 3. ^g 'such [a thing as] this...': see 63,
Obs., and 103, 4. ^h See 87, 1, b and c. ⁱ For כְּרַתִּי: see 50, 1. ^j See
 87, 2, b. ^k See 86, *Rem.* 3. ^l Supply the substantive verb. ^m See 110, c.
ⁿ See 74, *Obs.* ^o Pausal form. ^p Mark here the effect of pause on the vo-
 calisation, first, of the noun itself (see 45, c), and consequently of the Article (71,
 II. 4): cf. the form in 27, above. ^q '...my gods (idols).' ^r See 112, 2.

Write in Hebrew

1. This woman is very old. 2. The virgin took to herself (to her)

[some] of the honey. 3. This beautiful damsel is clothed [with] wisdom. 4. Why didst thou not go with us? 5. Whom (105, Note, 6) dost thou love? 6. I have forsaken (pref.) the commandment of my master (see p. 63, foot-note 2). 7. We have vowed a vow to Jehovah our God. 8. I vowed (pref.) this vow before (108, a) Jehovah my God. 9. If *thou* hadst not forsaken me, *I* would not have forsaken thee. 10. *I* also (Also *I*) have forgotten you, because *ye* have forgotten me. 11. We have broken (pref.) the yoke of our adversaries. 12. We have slain their young men in the war. 13. We remember (pref.) our covenant with you. 14. We have heard that our adversaries are departed from (108, c) the walls of the city. 15. If thou hadst not drawn near to us, we would have perished in the wilderness. 16. The righteous delight in the law of their God. 17. We have heard that another king reigns in that land. 18. Wherefore have ye made (cut) this covenant with them? 19. We know not whither they have gone. 20. Ye know not who have fallen in this battle. 21. Pharaoh's shepherds pursued after us. 22. If *they* had not oppressed us, *we* would not have slain them. 23. The walls of Jerusalem are laid waste. 24. Our adversaries have devised (pref.) this evil counsel against us. 25. These young men took to themselves [some] of the money which [was] in the house. 26. *Ye* have taken our cows, but *we* have not taken your asses.

THE IMPERFECT OF THE VERB.

115. In the Imperfect, fragments of the personal pronouns are *prefixed* to the verbal root (cf. 112); when this is not sufficient to distinguish forms, another fragment is sometimes *affixed*.

But not always; cf. in the singular, the 3rd fem. with the 2nd masc., and in the plural, the 2nd and 3rd persons fem. In Gen. 30 : 38, I Sam. 6 : 12, Dan. 8 : 22, the form קָטַלְתְּ is used for the sake of distinction.

116. (1) If the Qal perfect ends in *a*, then the imperfect ends in *o*; but (2) if the perfect does *not* end in *a*, then the imperfect does; so too (3) do verbs whose second or third letter is an aspirate.

Thus (1) שָׁמַר to *keep*, becomes יִשְׁמֹר; (2) זָקֵן to *be old*, קָטַן to *be little*, become יִזְקֶן, יִקְטֹן; (3) שָׁאַל to *ask*, קָלַע to *swallow*, become יִשְׁאַל, יִקְלֹעַ.

Obs. a. Some verbs (mostly intransitive) have *a* in both the perfect and imperfect, as קָמַח to *be sweet*, קָמַחַ. b. A few take = in the imperfect; יִשְׁכּוּ

to *sit*, יָשָׁב, יָשָׁב, יָשָׁב, יָשָׁב. c. Others assume imperfects both in *o* and *a*; of these, in general, the latter is intransitive, the former transitive; thus, יָצַר, יָצַר, יָצַר, יָצַר, to *cut off*, to *reap*, but יָצַר, יָצַר, יָצַר, יָצַר, to *be short*.

Rem. The final *o* of the imperfect is but 'tone-long,' just as in the imperative (120) and the construct infinitive (123). Hence, (1) it is seldom—and only by way of exception—written fully with *ı*: see 12, 19, 23 &c. in Exercise. (2) Before Maqqeph (see 44, *Obs.* 2) it changes to Qāmēz Hāṭūph (24, 8, and 25). (3) It is destroyed by the additions ־ and ֿ, which take the tone (see Paradigm I.), though this, together with the *o*, returns in pause (49, 2).

A similar principle regulates imperfects in *a*; see 29, 31, 34 &c. in Exercise.

117. By the Imperfect, cases such as these may be expressed:—

1. The simple future, as being still undone: יִשְׁפֹּט תְּהַלְּלֵךְ, *Jehovah shall judge the world*, Ps. 9:9.

2. An act or state viewed as repeated or continuing; כֹּה־תִּתְּנֶנִּי אֵלַי, *wherefore criest thou to me?* Ex. 14:15: cf. Josh. 9:8. Cf. also the name assumed by God Himself, Ex. 3:14, to signify continuous existence (46, *Note*).

3. A command, prohibition, wish, or permission. a. A command is expressed thus, especially after an imperative: see Prov. 7:4. b. A prohibition must always be expressed by the imperfect; see 121. c. A wish (in the first or the third person) is mostly expressed by the imperfect: the verb in this case generally comes first, as תִּשְׁמַע הָאָרֶץ, *let the earth hear*.

4. Habit, wont, or reiteration; as יִשְׁכְּנֵנּוּ בְּרָדָר, *they dwell alone* Jer. 49:31; כִּרְעַב תִּמְנַע לֶחֶם, *to a hungry one thou refusedst bread*, Job 22:7; יוֹם יִרְשָׁאוּן אֹתֵי יוֹם, *me they seek daily*, Is. 58:2.

5. Indefinite or uncertain occurrence; hence, with כִּי in the sense of *whenever*, Lev. 25:14; אִם, *if, whenever* (in future contingencies), as אִם יִהְיֶה לָּא, *if Jehovah keep not a city*, Ps. 127:1.

6. A general saying; hence the frequent use of the imperfect in proverbs, &c. as יִמְתְּקוּ מַיִם גְּנוּבִים, *stolen waters are sweet*, Prov. 9:17.

7. Actions regarded as still unaccomplished, whether viewed in themselves, or in relation to others; thus the imperfect is used after לֵאמֹר, *lest*, כֹּה־עַד, *not yet*, בְּפָנֶיךָ, *before that*; after the prohibitive particles אַל, לֹא, (121); after telic particles such as לְמַעַן, *in order that* &c.

8. Many forms of the 'potential' mood: הֲתִשְׁכַּח אִשָּׁה, *can a woman forget?* Ia. 49:15; לָמָּה תִּשְׁבֹּת הַפְּלִאמָה, *why should the work cease?* Neh. 6:3.

9. Obligation, duty; thus יִשְׂרָאֵל יַעֲשֶׂה, *what Israel ought to do*, I Chr. 12:32.¹

Obs. The imperfect is also used with reference to *past* actions, after certain particles; as, *Then* (אָז) *spake Solomon*. But see also II Chr. 15:2.

¹ For a fuller discussion of the perfect and imperfect, see Driver on *The Use of the Tenses in Hebrew*, chaps. II., III. Though substantially the same idea may often be expressed by both forms alike, we must not thence conclude that the two are fundamentally identical in their mode of representing a conception, yet that which always *has been* may also be regarded as that which always

118. Notes on the Paradigm of the imperfect :—

(a) *Third Person.* The prefixed *ו* was formerly the *ו* of *והוּא*.¹ As in the perfect, the appended *ו* is a contraction from the fuller *והוּא*; in this case, as in that of the 2nd pl. masc., the ending *וּ* is often found, especially in pause. The feminine prefixes its distinctive *ו*.

(b) *Second Person.* The prefix *ת*, of course, is from *תָּהָה* and *תָּא*: the affix *ו* of sing. fem., is from the old form *וּתָא* (90); *וּתָה*— or *וּתָו*— is a fragment of the plural pronoun *וּתָהּ*.

(c) *First person.* This does not need distinguishing affirmatives,—the *pre-*formatives *א*, *י*, being enough to mark the difference.

Exercise 19.

תְּנִיחָה gift, offering	פָּחַד to fear	שָׁפַף to pour out	שְׂאוּל unseen world,
צַדִּיק be righteous	זָרַק to sprinkle	שָׂבַע to be satisfied	death, the grave
רָנָה a cry, shout	שָׁכַר to be drunk	רָעַב to be hungry	אֲבִדוֹן destruction
מִשָּׁח to anoint	עֲרַמְתִּי, עֲרָמָה how	בָּקַר to visit	דָּבַק to cleave to
נְבִיא prophet	לֹנֵף long ?	בָּטַח to trust, confide	צֶמֶר wool
זָרַע to sow	זָרוּד troop, band	לָמַד to learn	בְּרִיאָה fat cattle
רָכַב to ride	נָחַח slay, sacrifice	עָלָה leaf	קָלַף swift (horse)
שָׁכַב to lie down	זָבַח a sacrifice	פָּרַח sprout, flourish	שׁוֹפָר trumpet

1 שְׂאוּלָה יִמְלֹךְ אַחֲרָי : 2 מִי יִשְׁמַע לָכֶם : 3 יִזְכֹּר יְהוָה כָּל־
 מְנַחֲתֶיךָ : 4 אֶת־הַצְּדִיק וְאֶת־הַרְשָׁע יִשְׁפֹּט הָאֱלֹהִים : 5 יִשְׁפֹּט
 יְהוָה בֵּינִי וּבֵינֶיךָ : 6 הֵן־כָּל־אֱלֹהִים יַפְעֵל־אֵל : 7 מִה־יִצְדִּיק
 אֲנֹשׁ עִם־אֵל : 8 תִּקְרַב רִנָּתִי לְפָנֶיךָ : 9 מִדּוּעַ לֹא תִקְצַר
 רִדְחִי : 10 אַתָּה / אֶת־בְּרִיתִי תִשְׁמֵר : 11 אֶת־אֱלֹהֵי־שָׁעַ תִּמְלֹשׁ
 לְנִבְיָא תִחַתֶּיךָ : 12 אַתָּה / תִּזְרַע וְלֹא תִקְצֹר : 13 תִּרְכַּב עַל־
 סוּסֶיךָ : 14 אִם־תִּשְׁכַּב לֹא תִפְחָר : 15 אֶת־הַדָּם תִּזְרַק עַל־
 הַמִּזְבֵּחַ : 16 גַּם־אֶת־תִּשְׁבְּרֵי : 17 הוּא תִרַב לִיהוָה עַד־אֲנָה לֹא
 תִשְׁקֹטִי : 18 בְּרִית עוֹלָם אֲכַרְתִּי לָהֶם : 19 לְמַעַן יִשְׂרָאֵל לֹא
 אֲשַׁקוּט : 20 אֶת־בְּרִיתִי אֲזַכֵּר : 21 לְחַטָּאתֶם לֹא אֲזַכֵּר־עוֹד :

will be. The prophets and poets, especially, largely availed themselves of this power of presenting the same idea in different lights; hence the frequent transitions from one form of the verb to the other, which are found so perplexing.

¹ יָדַע *to know*, יָלַד *to bear*, instead of יָדַע, יָלַד (187, A) present us with like instances of *ו*, at the beginning of a word, used as the substitute of *ו*.

22 אֲרִדָּף אַחֲרַי הַגֵּרֹדֶד הַזֶּה : 23 אֲשַׁכֵּן * כְּמֶלֶךְ בְּגֵרֹד : 24 לֵךְ
 אֲזַבַּח ׀ זִבַּח : 25 אֲשַׁבֵּר אֶת־עַל מֶלֶךְ בְּבַל׃ 26 אֲשַׁפּוֹף * אֶת־
 רוּחִי עַל־כָּל־בָּשָׂר : 27 לֹא אֲשַׁלַּח יָדַי בְּאֲדֹנָי : 28 פָּחַרְב
 וּבִרְעַב אֶפְקֹד עַל־הַגּוֹי הַהוּא : 29 אֲבַטַח וְלֹא אֶפְחָד׃ 30 לֹא
 יִלְמְדוּן עוֹד מִלְחָמָה : 31 פַּעֲלָה צַדִּיקִים יִפְרָחוּ׃ 32 שְׂאוּל
 וְאַבְדּוֹן לֹא תִשְׁבַּעְנָה׃ 33 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵּינִי
 וּבֵינֵיכֶם : 34 אֶת־מִצְוֹתַי תִּשְׁמְרוּ׃ וְבו תִּדְבְּקוּן׃ 35 אֶת־הַצִּמְרֵי
 תִלְבֹּשׁ׃ הַבְּרִיאָה תִזְבַּח׃ 36 נִכְרַת־בְּרִית לֵאלֹהֵינוּ : 37 אֲנִי
 וְכָל־הָעָם אֲשֶׁר אִתִּי נִקְרַב אֶל־הָעִיר : 38 מִה־נִּרְדָּף־לוֹ : 39
 עַל־קַל נִרְכַּב : 40 קוֹל שׁוֹפָר לֹא נִשְׁמָע וְלִלְחָם לֹא נִרְעַב׃

* See 117, 3, c. b See 72, 2. c See 101, Obs. d See 87, 2, b. e Job
 21 : 4. f See 112, 2. g See 55. h See 116, Rem. i Pausal form. k See
 83, 1. l See 80, 3. m See 117, 6. n Ezek. 34 : 3. o Jer. 42 : 14.

Write in Hebrew

1. The wicked (man) shall not come near to me. 2. Let the king (117, 3, c) be clothed with (acc. ; see 35, in Ex. above) righteousness. 3. Jehovah shall pour out His Spirit upon us. 4. Then shall the earth be at rest from war (see 55). 5. May thy cry come near (117, 3, c) before the God of heaven. 6. Jehovah hears (listens to) me (i. e. always will hear, as He always has heard : see p. 75, foot-note, and cf. the Psalms, *passim*). 7. Let the priest sprinkle some (see Exer. 17, Note a) of the blood upon the roll. 8. Obey (Thou shalt hearken to : see 117, 3, a) the voice of thy master. 9. Cleave (Thou shalt cleave) to (cf. 34, above) Jehovah thy God. 10. Let all the earth fear before (from the face of : see 108, c) Jehovah. 11. (pref.) The blood thou shalt pour out upon the ground. 12. Thou visitest us (acc.) with thy goodness : we are satisfied (i. e. as often as thou visitest, we shall be satisfied ; cf. Pa. 104 : 27). 13. I shall be king over you instead of my father, and ye will have rest from this war. 14. How can I be righteous before my God ? (cf. 7, above). 15. Let all the righteous trust in their God. 16. These virgins will ride on their asses. 17. Your adversaries will sow, but they will not reap. 18. Ye (f.) shall not ride (Not ye shall ride) upon my asses. 19. If

ye do not (will not) keep this my covenant (86, e), I shall not listen to your cry (93, 4). 20. Ye will sow, but we shall reap. 21. How long will ye not sacrifice to me? 22. Why are ye pursuing after me? 23. Why do ye (habitually) break my commandments? 24. Ye shall remember them no more (cf. 21 above) for ever (to eternity). 25. Why should we not dwell (117, 8) in this good land? 26. (pref.) This man shall we anoint king (for a king; cf. 11, above) over us.

THE IMPERATIVE, COHORTATIVE, AND JUSSIVE.

119. In Hebrew, the Imperative is evidently but a shortened form of the Imperfect, which likewise provides for forms not found in the Imperative (117, 3).

N. B. A useful rule, based on the similarity of form between the Imperfect and Imperative, and holding everywhere except in the Hiphil (164), is this:—*From the Imperfect, to find the Imperative, reject preformatives,—and conversely.* Thus, from תִּקְבֹּל reject the ת ; קְבֹל is the Imperative.

Obs. 1. Of two imperatives, combined by the conjunction Waw, the former commonly expresses a *condition*, and the latter the *result* or *consequence* of its fulfilment; as 'Believe and live,' i. e. If you believe, you will live,—or, Believe, that you may live. See 25, 26 in Exercise.

Obs. 2. Imperatives are often followed by Imperfects, which, however, indicate *command*; see 117, 3.

120. Both the Imperfect and the Imperative may either lengthen or contract some forms.

(a) The lengthening is effected by adding הַ , but this *only to forms which end in consonants*, viz. the 2nd sing. masc. of the Imperative, and the 1st and 3rd persons of the Imperfect,—though very rarely with the last: in these, the final vowel of the word, if tone-long, may be shortened, or even lost; but it returns in Pause. E. G. זָכַר or זָכְרָה [*zok-rāh*] remember; אֶשְׁמַר I shall keep, אֶשְׁמְרָה let me keep, but אֶשְׁמְרֶה . This lengthened form is often called 'energetic' or 'cohortative,' and signifies desire or wish; its הַ is cognate with a like sign which is joined with nouns, and marks a *tendency towards* a place (209, c). See 7, 13, 16, 19 &c., also 37 ff. in Exercise.

(b) The so-called 'Jussive' form is similar in sense to the Cohortative, but differs in its being *shortened* (when this can be done) from ordinary forms. It is not found in the first person, or the plural number. This contracted form occurs (1) in common verbs, only in the Hiphil (171), as יִסְתַּיֵּר he will hide, but יִסְתַּר let him hide; (2) in both the Qal and the Hiphil of 'Ayin Waw' verbs (191, 8); and (3) in all the imperfects of verbs 'Lamed He' (197).

Obs. This short form of the Imperfect, besides [1] its jussive use, [2] may be combined with אֵל to signify dissuasion see (121, a), and [3] is usually joined with 'Waw Conversive' in continued narrative (162, 4).

121. All kinds of *prohibitions* are expressed, not by imperatives, but by 'imperfect' forms. Thus:—

a. אַל-תִּסְפֹּד do not lament,—spoken entreatingly.

b. לֹא-תִסְפֹּד thou shalt not lament,—spoken with authority.

Obs. The particles נַא pray, יָ I (or we) beseech thee—the latter always followed by אֲדַנִּי or אֲדַנִּי—emphasise commands or entreaties: see 11, 12, 18 in Exercise, and cf. Exer. 13, Note g.

Exercise 20.

כָּתַב to write	בְּכֶרֶךְ birth-right	רָחַץ to wash (the	לָבֵן to make bricks
זָכָרוֹן memorial, re-	קָבַר to sell	body)	(109, <i>Obs.</i> c)
membrance	קָבַץ to gather	רָחַק to be far off,	שָׂרַף to burn, bake
סֵפֶר book	בְּרִקְלִים garden; Carmel	distant	bricks
הֵנָּה hither	פָּרַח to flee	רָצַח ¹ to kill, murder	שָׂרַף burning
תְּפִלָּה prayer	שָׁאַל to ask	גָּנַב to steal	קָרַע to bend, bow
עוֹ strength	טָהַר to be clean	לִבְנֵי brick (87, <i>Obs.</i> 1)	קָרַע to kneel, bless

1 שָׁמַר אֶת-הָאִישׁ הַזֶּה: 2 שָׁמְרוּ מִצֹּתַי: 3 כָּתַב זֹאת וְכָרוֹן
 בַּפֶּפֶר: 4 כָּתְבוּ לָכֶם אֶת-הַשִּׁירָה הַזֹּאת: 5 זָכַר בֵּי-רוּחַ חַיִּים:
 6 זָכַר-לִי-אֶתָּה לְמַעַן טוֹבֶכָּה יְהוָה: 7 זָכַרְהָ לִּי אֱלֹהֵי עַל-זֹאת:
 8 אֶת-אֲדָנִי הַגִּדּוֹל וְהַנּוֹרָא וְזָכְרוּ: 9 קָרַב אֵלַי: 10 קָרְבֵנוּ הֵנָּה:
 11 שָׁמַע-נָא בְקוֹלִי: 12 שָׁמַע־נָא זֹאת: 13 שָׁמְעָה תְּפִלָּתִי: 14
 קָרַב אֶתָּה וּשְׁמַע: 15 לְבַשׂי עֵץ זָרוּעַ יְהוָה: 16 מְכַרְהָ אֶת-
 בְּכֶרֶתְךָ לִי: 17 מְכַרֵי אֶת-הַשָּׁמֶן: 18 שְׁלַח-נָא יָדְךָ: 19 שְׁלַח
 אֵלַי אֶת-דָּוִד: 20 שְׁלַח קַבְצֵן אֵלַי אֶת-כָּל-יִשְׂרָאֵל אֶל-הַר
 הַבְּרָמָל: 21 כְּרַת-לָנוּ בְרִית: 22 כְּרַתָּה בְרִיתְךָ אִתִּי: 23 כְּרַת-
 לָךְ אֶל-אֶרֶץ יְהוּדָה: 24 שְׁאַל-לָךְ אוֹת מֵעַם יְהוָה: 25 וְרַעֲוִי

¹ In writing the exercises, the student should avoid using קָטַל, which is very rarely employed in Hebrew (only in Ps. 139: 19; Job 13: 15 and 24: 14), though, on account of the strong and unchangeable nature of its consonants, it is most convenient for a paradigm of the verb.

וְקָצְרוּ²⁶ : רָחִין וְטָהֵר : 27 אֶל-תִּקְרַב הָלֵם : 28 אֶל-תִּקְרְבוּ
 אֵלָיו : 29 אֶל-תִּקְצַף יְהוָה עַד-מָאֵד³⁰ וְאֶל-לְעַד תִּזְכֹּר עֵץ : 30
 אֶל-תִּזְכְּרוּ רֵאשִׁנוֹת : 31 אֶל-תִּרְחַק מִמֶּנִּי : 32 אֶל-תִּשְׁפְּכוּ דָם
 נָקִי בַמָּקוֹם הַזֶּה : 33 לֹא-תִשְׁמַע אֵלָיו : 34 לֹא תִכְרַת לָהֶם
 וְלֵאלֹהֵיהֶם בְּרִית : 35 לֹא תִרְצַח³⁶ : 36 לֹא תִגְנֹב³⁷ : 37 אֶכְרְתָה
 לָכֶם בְּרִית עוֹלָם : 38 נִכְרְתָה בְרִית עִמָּךְ : 39 נִזְבַּחָה לַיהוָה
 אֱלֹהֵינוּ : 40 אֲשַׁלַּח אִתְּךָ אֶל-הַמֶּלֶךְ : 41 אֲרַדְפָה אַחֲרַי רֹד
 הַגִּילָה : 42 נִשְׁלַחָה מִלְאֲכִים בְּכָל-נְבוּל יִשְׂרָאֵל : 43 נִלְבְּנָה⁴⁴
 לְבָנִים וְנִשְׁרָפָה לְשָׂרְפָה : 44 נִכְרְעָה וְנִבְרַכָה לְפָנַי עֲשֵׂנוּ :

^a '...this [as] a memorial...' ^b See 32, 5. ^c See 114, *Obs.* 1. ^d Job
 7 : 7. ^e See 112, 2. ^f See 19, 4. ^g Pausal forms : see 49, 2. ^h See 23,
 4, 2. ⁱ Vocative. ^k See 72, 1. ^l See 119, *Obs.* 1. ^m '...exceedingly, and
 do not for ever...' ⁿ See 63, *Obs.* ^o 'their gods.' ^p See 22, 1. ^q 'Let
 us...' ^r See 73, 2. ^s Supply 'them.' ^t '...our Maker : ' see 93, 3.

Write in Hebrew

1. Break (pref.) the yoke of the king of Egypt.
2. Pour ye (pref.) this oil upon his head.
3. Pray, rule *thou* over us.
4. Make (cut) ye with us an everlasting covenant.
5. Judge this people in righteousness.
6. Pour out thy good Spirit (76, 3) upon us all (106).
7. Sow, and [thou shalt] reap (119, *Obs.* 1).
8. Pursue after these young men.
9. Be ye (fem.) clothed [with] wisdom.
10. Sprinkle, pray, some of the water upon my hands.
11. Cleave to Jehovah.
12. Send (thou) the damsel with them.
13. Send ye all the people hither unto us.
14. Do not write this in that book.
15. Let not the righteous flee from (the face of) the wicked.
16. Do not bow before the gods of the nations.
17. Trust ye not in an arm of flesh.
18. Pray, do not (אֵלִים) listen to their voice.
19. Do not send this messenger to the king.
20. Do not ask this thing from me.
21. Let no man (Let not a man) sell his birthright.
22. Let no man flee from (the face of) his Maker (93, 3, and 95, 3rd. sing. *b*).
23. Do not fear (from) him.
24. Let us not sell all our asses.
25. Let us all obey the voice of our master.
26. Pray, let us send and gather the people of the city to this place.
27. Pray, let me not hear thy voice.
28. Let me bow and kneel before my Maker.

THE INFINITIVES.

122. 'Infinitives' are really *verbal nouns*, expressing the most general idea of the verb. Hence, they may be employed as *subjects* or as *objects*, and in the *absolute* or *construct* state (79). The Absolute Infinitive is the more rare; it is unchangeable in form. The Construct is of frequent and important use: except in the Hiphil, its form agrees with that of the Imperative (see the Paradigm).

Grammarians who wish to mark this portion of the verb as being in reality a noun, call it the 'substantive' mood; its nature as such is more evident in other languages, as Gr. τὸ λέγειν, Ger. *das sprechen*.

123. The Qal infinitives (163, 164) both regularly ⁽¹⁾ end in *o*; ⁽²⁾ thus, absolute שָׁמֹר, construct שָׁמֵר *to keep*.

(1) Less common forms of the infinitive are (a) שָׁכַב *to lie*, (b) יָרָא const. יָרֵא *to fear*, יָרָא [dob-qāh] *to cleave to*, יָרָא *to pity*, (c) יָכַל *to be able*, and perhaps (d) שָׁנַן Ezek. 36:5.

(2) In nearly all the other 'conjugations' also, the absolute infinitives end in an *o*; this vowel being, like the whole form, quite unchangeable, is mostly written with ו (28, 2). On the other hand, *o* of the construct, though long, is changeable, and seldom takes the ו (cf. 116, Rem.). This Hólém of the construct form, (a) before Maqqeph, becomes Qáméz-hätáph; thus שָׁפַךְ *to shed blood*: (b) and when a pronoun-suffix is assumed, the short *o* is in general retracted, as in שָׁבַרְךָ *thy crossing*; but אָכַלְכֶם *your eating*. Instances of the less common forms with suffixes are שָׁכַבָּהּ *her lying down*, יָרָאָהּ *to fear him*.

124. Viewed (I) as a *noun*, the construct of the Qal may (1) be governed by a preposition or other word; (2) it may be followed by a genitive, and this either (a) subjective or (b) objective; (3) it may take suffixes. (II) Viewed as a *verb*, if transitive it takes an *object* after it: such an accusative may be (1) a noun, (2) a suffix-pronoun, or (3) a separate pronoun.

Thus, שָׂרַף הַמֶּלֶךְ אֶת-הַמְּגִלָּה *after the king had burnt the roll*, Jer. 36:27; here, the infinitive, as a noun, is both governed by the preposition, and is in the construct state before *the king*, which in this case may be viewed as a subjective genitive; while, as a verb, it governs *the roll*. Other examples are the following: בָּקְעִרְכֶם אֶת-הַקְּצִיר *when ye reap (or in your reaping) the harvest*; בְּשִׂנְאָת יְהוָה אֶתְנוּ *in Jehovah's hating (or because Jehovah hated) us* Deut. 1:27 (cf. also 9:28); יָרָאָתָם אֹתִי *their fearing me* Is. 29:13.

Rem. 1. Sometimes a passive rendering must be attributed to active forms of the Infinitive : see Est. 7 : 4.

Rem. 2. 'To keep' may be expressed in Hebrew (1) by the absolute infinitive *שָׁמַר*; (2) more frequently, the simple construct is employed, *שָׁמַר*; but still more frequently (3) the construct with the preposition *לְ* is used, *לְשָׁמַר*; or (4) *לְמַעַן שָׁמַר* (*in order to keep*).

Rem. 3. 'Not to keep' may be expressed by (1) *לֹא לְשָׁמַר*, or (2) *מִשְׁמַר* (*lit. from keeping*).

Rem. 4. *אֵין לְשָׁמַר* may mean (1) *there is no one to keep*, Ruth 4 : 4; (2) *it is not lawful to keep*, Est. 4 : 2; (3) *it is impossible to keep*, 2 Chr. 20 : 6; Ezra 9 : 15.

125. These uses of the *Absolute Infinitive* should be observed :—

1. *Before the same verb in a finite form*, it mostly gives the latter greater emphasis; as *כֹּחַ בְּיָדְךָ וְזָכֹר בְּיָדְךָ* *thou shalt certainly (thou must by all means) remember*, Deut. 7 : 18. A negative is usually placed between the finite form and the infinitive : see no. 31 in Exercise.

Obs. (a). In a few instances we find the construct used instead; as Neh. 1 : 7.

Obs. (b). The infinitive is not always of the same 'conjugation' as the finite verb: thus, in 1 Sam. 2 : 16, the finite verb is Hiphil, the infinitive is Piél.

2. *After the same verb in a finite form*, the absolute infinitive denotes *continuance*; as *יָשָׁבַט וְשָׁפַט* *he will be always acting the judge* (he is always judge-judging), Gen. 19 : 9.

Obs. The notion of continuous increase (or decrease) is usually expressed by *הִלְוֶה*, following the leading verb,—that form being again succeeded by an adjective, a participle, or an infinitive; see Gen. 8 : 3, 5; 12 : 9; 26 : 13; 2 Sam. 3 : 1; 13 : 19; 16 : 5, 13 &c. Cf. 129, *Obs. 1.*

3. *After a finite verb-form of quite another root, with which it is connected by the copulative וְ*, it represents a finite verb similar to the other which precedes: as *וְאֵלֶּה בָּשָׂרָהּ יָלְדָהּ וְעָזָב* *the hind brought forth in the field, and forsook (the young one)*, Jer. 14 : 5: see also Judges 7 : 19.

4. Standing alone, the first word in a sentence, or a clause, it is (a) mostly used for the *imperative*, as in the fourth commandment, *זָכוֹר אֶת-יוֹם הַשַּׁבָּת*, Ex. 20 : 8; see also Is. 21 : 5; (b) less frequently for any other finite form required by the context, as *וַיֵּלֶד וַיֵּלֶד אֲנֹן* *they conceive sorrow, and bring forth iniquity*, Job 15 : 35; see also Jer. 32 : 44; 2 Kings 4 : 43. Cf. the Latin 'historical infinitive.'

5. In the 'Hiphil,' the absolute infinitive occasionally becomes a noun or adjective (quite indeclinable), or an adverb; as *הַשְׁמַט* *rest*, *הַשְׁפָּל* *prudence*, *הַשְׁבֵּם* *early*, *הַרְבֵּה* *much, great, many*, *הַיָּטִב* *well, carefully*, *הַרְחֵם* *far*.

Exercise 21.

נָגַף to smite	נָחַץ to break down, destroy	פָּתַח to open	לָכַד to catch, capture
קָדַל to cease	שָׁחַד bribe	בָּחַר to choose (ב)	נָאָף to commit adultery
קָפַר to count	שָׁאַל asking	שָׁבַע oath	שָׂשׂוֹן joy
מִסְפָּר number	שָׂנְאָה to hate	נִכְרִי strange, foreign	רָחַץ to deceive (ב)
רָדַד to dance, leap	הָסֵף to haste	מֵת dying, dead	רָחַץ to slay
עָרְפַל thick darkness	שָׁבַג lying, false, deceitful	מָת trap, snare	אָבִיב ear of corn
שָׁקַד to watch			
יָדַע knowing			

1 אַחֲרֵי כִּלְתֵי הַמֶּלֶךְ בְּרִית אֶת-כָּל-הָעָם : 2 יְהוָה עָבַר לְנֶגְפָה
 אֶת-מִצְרַיִם : 3 חָדַל לְסַפֵּר בִּי אֵין מִסְפָּר : 4 רָעַתְכֶם רָבָה
 לְשֹׂאֵל לָכֶם מֶלֶךְ : 5 הַחֲמִרִים לְמֶלֶךְ לְרַב־בֵּ : 6 עַתָּה סִפְדוּ
 וְעַתָּה רְקוּדוּ : 7 עָבַר כָּל-אִישׁ אַחֲרֵי יוֹאֵב לְרִדְדָה אַחֲרַי שֶׁבַע :
 8 יְהוָה אָמַר לְשֹׁבֵן בְּעַרְפָּל : 9 שִׁקְדָתִי עָלֵיהֶם לְנִתְּוֹשׁ וּלְנִתְּוִין :
 10 בְּקָרֵב עָלַי צְרִי הֵמָּה כְּשָׂלוּ וְנִפְּלוּ : 11 אֵין כְּנֹו אִישׁ יָדַע
 לְכַרְתֵּי-עֵצִים : 12 שָׁחַד לְקַחוּ לְמַעַן שִׁפְדוּ-דָם : 13 הִנֵּה יִרְאֵת
 יְהוָה הִיא חֲכָמָה : 14 יִלְמְדוּן לִירְאָה אֶתִי : 15 מָה יְהוָה
 אֱלֹהֶיךָ שֶׂאֵל מִעֲמֹךְ בִּי-אֵם לִירְאָה אֶת-יְהוָה וּלְאַהֲבָה אֹתוֹ
 לְשֹׁמֵר אֶת מִצְוֹת יְהוָה : 16 שֵׁם יִשְׁבְּנוּ בְּזִכְרֵנוּ אֶת-צִיּוֹן : 17
 גַּם אֶהְבֶּתֶם גַּם שִׁנְאַתֶּם אֶבְרָה : 18 אָמַרְתִּי בְּחַפְזִי כָּל-הָאָדָם
 כֹּזֵב : 19 רַע וְמָר עֹזֵבֶךָ אֶת-יְהוָה אֱלֹהֶיךָ : 20 בִּפְתָחוֹ עֲמְדוּ
 הָעָם : 21 בָּחַר יְהוָה בְּכֶם מֵאֶהְבֵת יְהוָה אֲתֹכֶם וּמִשְׁמְרוּ אֶת-
 הַשְּׁבָעָה : 22 אֶל-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שֹׁמֵר מִצְוֹתָיו
 וּמִשְׁפָּטָיו : 23 לַעַם נִכְרִי לֹא יִמְשָׁל לְמַכְרָה בְּבִגְדוֹ בְּהִי : 24
 הַלֹּךְ הַלְכָתָ : 25 בְּגוֹד בְּגָדוֹ בִּי : 26 שֶׂאֹל שֶׂאֹל הָאִישׁ לָנוּ :
 27 פָּקַד פָּקַדְתִּי אֲתֹכֶם : 28 אֲנֹכִי מֵת וְאֱלֹהִים פָּקַד יִפְקֹד אֲתֹכֶם :
 29 שֹׁמֵר תִּשְׁמְרוּן אֶת-הַמִּצְוָה הַזֹּאת לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם

וּלְדַבְּקָהּ-בּוֹ : 30 הִנֵּה יִדְעֵתִי כִּי מֶלֶךְ הַמְּלֹךְ : 31 הֲפַח לִכּוֹד
 לֹא יִלְכּוֹד : 32 נִאֲוָה וְהִלֹּךְ בְּשִׁקְרָא : 33 גָּנַב וְנִאֲוָה : 34 הִנֵּה
 שָׁשׂוֹן וְשִׂמְחָה הִרְגַּב בְּקֶרֶךְ וְשָׁחַט צֹאן : 35 זָכוֹר אֶת-הַיּוֹם הַזֶּה :
 36 שָׁמֵר אֶת-כָּל-הַמִּצְוָה : 37 שָׁמֹר אֶת-הַדָּשׁ הָאֲבִיב : 38 וְהִלֵּךְ
 לְדַף הָאֹתוֹת אֲכֹל הַשֶּׁנָּה סְפִיחַ : 39 הֲרִיבָה נָפֶל מִן-הָעֵם : 40
 גַּם דִּם נָקִי שָׁפַךְ מִנִּשְׂאָה הֲרִיבָה מְאֹד :

^a See 32, 5 and 7. ^b Supply the verb *to be*. ^c 'in asking'... 'by loving'...
^d Sheba; 2 Sam. 20 : 1 ff. ^e See 91, III. c. ^f 'but...' (see end of Vocabulary,
 Exercise 18). ^g 'in our remembering (when we remembered) Zion.' ^h 'Both
 their love and their hatred...' ⁱ 'thy leaving (that thou hast forsaken)...': see
 also 32, 5. ^k 'When he opened [the book]...' Neh. 8 : 5. ^l 'from Jehovah's
 loving (because Jehovah loved) you...' ^m 'by not keeping...' ⁿ See English
 Version of Exodus 21 : 8. ^o See 55, a. ^p See 125, 4, b. ^q See 125, 4, a.
^r 'the month of ears of corn (Abib), i. e. the month in which the ears become ripe.
^s See 73, 2. ^t This word means what springs from grain that has fallen on the
 field during the harvest of the preceding year.

Write in Hebrew

1. [It is] good to draw near to Jehovah. 2. This is not (Not this
 is) the time to sell thine ass. 3. There is no king to rule over us.
 4. There is no woman to lament for them. 5. Let us send a messen-
 ger to ask this thing. 6. Our adversaries descended from the mount-
 ains to steal the cattle. 7. There is no man to be king over them.
 8. I am not able to judge this great people. 9. The people fled be-
 cause they feared (in their fearing) the king. 10. My people have
 ceased to remember their God. 11. Why did ye smite me when I
 fell (in my falling)? 12. Ye do not know [how] to make bricks.
 13. [It is] not good for us that we have forsaken (our forsaking) our
 God. 14. We have forsaken our Maker, in not keeping (not to keep)
 His commandments. 15. I have determined (purposed) not to make
 a covenant with you. 16. The Chaldeans slew every man when they
 captured (in their capturing) that city. 17. We crossed the Jordan
 before (108, a) our enemies captured our camp (124). 18. [It is]
 not good that we have sold (our selling) our cow. 19. Fools are al-
 ways falling. 20. You are always asking money. 21. Ye must
 (shall by all means) keep my law. 22. I shall certainly not lament
 over this [fellow : see 86, *Obs. b*]. 23. Remember (abs. inf.) your
 oath! 24. Go! 25. They slay and eat, they cheat and steal!

THE PARTICIPLES.

126. *a.* Verbs transitive, in Qal, have both an active and a passive participle-form, לָּחַל *killing*,⁽¹⁾ קָטַיל *killed*, both having the idea of continuance,—the latter being probably the only remnant of a now lost passive ‘conjugation.’ *b.* In verbs *not* transitive, the participle Qal is like the perfect in its form: thus, הִפֵּץ *he delights*, and *delighting*; יָגַר *he fears*, and *fearing*. *c.* All conjugations, other than the Qal, end like the perfect,⁽²⁾ and assume the prefix ׀, but Niphal takes a ׀ (see Paradigm).

(1) A rare form of the active participle Qal is קָטַיל; see Ps. 16 : 5.

(2) In Niphal and Pual, the final vowel of the participle is made long; see Paradigm.

Obs. The participle, as its name indicates, may discharge the functions of several parts of speech. (*a.*) As a noun, it may take suffixes, as שָׁמְרִי *keeping me (my keeper)*. (*b.*) It is often to be regarded as an adjective, as הַר נֹפֵל *a falling mountain*; it may also be used in the construct state, as in Ezek. 9 : 11, לְבִישׁ הַקְּדִים *clothed with the linen garments*; cf. v. 2. (*c.*) As a verb, it may govern another word in the accusative: see 1, 3, 7, 9, &c. in the Exercise.

127. The plural endings of the participles are like those of nouns; but, in the singular, the active feminine assumes the termination ׀—in preference to ׀.

Thus שָׁמְרִים *m.* and שֹׁמְרוֹת *f.* *those who keep*; שֹׁמְרָה (130, *Obs.*) *she who keeps*,—more rarely שֹׁמְרָה or שֹׁמְרָה.

128. (*a.*) The active forms of participles mostly have a present sense, but may refer to past, or even future time: thus נֹפֵל may signify *falling, fallen, or about to fall*.

(*b.*) The passive forms sometimes possess (1) an active sense, as זָכַר *remembering*, Ps. 103 : 14; (2) sometimes they have the meaning expressed by the Latin Gerundive, as קָהֵל *laudandus, aiverós*, Ps. 113 : 3. (3) When in the construct state, the word on which they lean may indicate the agent, as בָּרוּךְ יְהוָה *blessed of (i. e. by) Jehovah*, Gen. 24 : 31.

(*c.*) A participle, with the article prefixed, is usually to be rendered as a relative sentence; thus הַדַּבֵּר *he who speaks (or spoke), or whoever speaks*.

(*d.*) The idea of continuance, inherent in the participle, may be strengthened by the addition of the substantive verb, as in Ex. 3 : 1, Jud. 1 : 7, Gen. 39 : 22, Job 1 : 14, Zech. 3 : 3.

129. The participles הִזָּה, הִגֵּה, *behold*, יֵשׁ *there is*, אֵין *there is not*, לֵל *all*, עוֹר *still*, to all of which the suffix-pronouns may be joined (106), are mostly followed by the participle, which agrees in number and gender with the nominative; as הִגֵּה הַסִּקָּה בְּעֵר קִאֵשׁ *behold, the bush burned with fire*; אֵינָם שֹׁמְעִים אֵלַי *they hearken not unto me*; עֹמֶדְהָ עֹמֶדְהָ *she is (or was) still standing*.

Obs. 1. The participle הוֹלֵךְ *going*, followed by another participle or by an adjective whose meaning gives the special colour to the sentence, indicates growing intensity; as הָאִישׁ הוֹלֵךְ וְגָדוֹל *the man became greater and greater*, Est. 9 : 4.

Obs. 2. In the various kinds of 'circumstantial clauses,' which describe something accessory to the main portion of the sentence, the verb, if there be any, is usually in the participial form, while the subject is placed first in it, and is mostly introduced by ו. See Gen. 19 : 1 (*while Lot was sitting*).

Exercise 22.

עָבַד to labour, serve; till	בֵּד fine white linen	אָסַר to bind, fast- en, imprison	עַתְלִיָּה Athaliah יָרַד to go down, de- scend
עָזַר to help, assist	הָמָן Haman	שָׂאוֹל Saul	מְכַשּׁוֹל stumbling-block
יָאֵר river, canal,	כִּסֵּה bed	יָשָׁן to sleep	חָזָק strong
תָּרַג to interpret	תַּחְנוּנִים (& וְהַ) sup- plications	עָמַד to stand	חָזָק to be strong
חָגַר to gird	מַלְכוּת kingdom, roy- alty, reign	מְעִינָל circular ram- part	תְּבַנֵּן straw
אֶפֶד ephod		עֲמוּד pillar	קָעַר to be tossed

- 1 כָּל-יִשְׂרָאֵל וַיהוָה אָהַב אֶת-דָּוִד : 2 אַחֲרַי מִי אֶתָּה רִדָּה :
 3 אֱלֹהִים שִׁפְט צְדִיק : 4 יְהוָה מִשַּׁל בְּגוֹיִם : 5 אָנָּה אֶתָּה הַלֵּךְ :
 6 מִדְּוַע אֶת הַלֵּכֶת אֵלָיו הַיּוֹם : 7 אִישׁ עֹבֵד אֲדָמָה אֲנִכִּי : 8
 אֶל-תִּרְחַק מִמֶּנִּי כִי אֵין עוֹר : 9 אֶת-אֲרִיץ כְּנָעַן אֲנִכִּי נָתַן לָכֶם :
 10 הַכֶּסֶף נָתַן לָךְ : 11 פִּרְעָה חָלַם וְהִנֵּה עֹמֵד עַל-הַיָּאֵר : 12
 חָלוֹם חֲלַמְתִּי וּפְתָר אֵין אֲתוֹ : 13 דָּוִד חָגַר אֶפֶד בְּדָבָר : 14
 שְׂאֵלָה אַחַת אֲנִכִּי שְׂאֵל מֵאֲתָךְ : 15 לָמָּה אֶת שְׂאֵלָת הַשְּׂאֵלָה
 הַזֹּאת : 16 לֹא אֵל חֲפִיץ רָשָׁע אֶתָּה : 17 עוֹ הָעַם הַיֹּשֵׁב בְּאֲרִיץ :
 18 הָמָן נָפַל עַל-הַמִּטָּה : 19 בְּרוּךְ יְהוָה כִּי שָׁמַע קוֹל תַּחְנוּנָיִם :
 20 הַמֶּלֶךְ יֹשֵׁב עַל-כִּסֵּא מַלְכוּתוֹ : 21 הַסּוּם אֲסוּר וְהַחֲמוּד

אָסוּר : 22 הִנֵּה שָׂאוּל שֹׁכֵב יָשֵׁן בְּמַעְגָּל : 23 הִנֵּה כָּל-הָאָרֶץ
 יֹשְׁבֵת וְשֹׁקֵטָת^ב : 24 מִי הָאִישׁ הַחֹפֵץ חַיִּים : 25 הִנֵּה הַמֶּלֶךְ עֹמֵד
 עַל-הָעַמּוּד : 26 הַמֶּלֶכָה עֹמֶדֶת בַּחֲצַר : 27 הָאָרֶץ לְעוֹלָם
 עֹמֶדֶת^ב : 28 עַתְלִיה מַלְכַת עַל-הָאָרֶץ : 29 הִנֵּה אָנֹכִי יֹרֵד
 אֵלֶיךָ : 30 הִנְנִי שֹׁקֵד עֲלֵיכֶם לְרָעָה וְלֹא לְטוֹבָה : 31 הִנְנִי נֹחַן
 אֶל-הָעַם הַזֶּה מִכְּשָׁלִים : 32 שָׂאוּל עֵרְבֹנוּ בְּגִלְגָּל : 33 עוֹרְפִי
 הַיּוֹם חֹזֵק : 34 אֵינְנִי עוֹבֵר אֶת-הַיַּרְדֵּן : 35 כֹּה אָמַר פֶּרְעֹה אֵינְנִי
 נֹתֵן לָכֶם תְּבֹן : 36 אֵינְךָ אֹכֵל לֶחֶם^ב : 37 דָּוִד הִלְךְ וַחֲזוֹק : 38
 הִים הִלְךְ וְסַעַר עֲלֵיהֶם : 39 הָעַם הִלְךְ וְרַב : 40 הַנְּעַר הִלְךְ
 וְגָדוֹל וְטוֹב : 41 מִי-הָאִישׁ הִלְךָ הַהִלְךְ בְּשָׂרָה :

^a See 74, *Obs.* ^b Pausal forms. ^c See 71, 2. ^d See 53, *Note 2.*
^e See 55, c. ^f See 69, 5.

Write in Hebrew

1. Behold, the man is sitting on a stone. 2. The queen was sitting on her royal throne (cf. no. 20 above). 3. Haman was standing in the upper court. 4. Who is the man that loves (128, c) judgment? 5. This is the bread that perisheth. 6. David was then ruling over Israel. 7. Behold (129), he is coming down from the mountain. 8. Blessed is he that remembers the poor. 9. Behold, she is lying on her bed. 10. I am still watching over thee. 11. She was still standing there. 12. I shall not (see 34, 35, 36 in exercise) sprinkle the blood. 13. I dreamed a dream, and lo, [I was] standing before the king. 14. All the straw [was] burnt with the fire. 15. He will not make a covenant with you. 16. Behold, I shall make my covenant with thee. 17. I shall not help you (*dat.*). 18. I shall not give you (*dat.*) wood to burn. 19. Thou (*f.*) shalt not rule over this people. 20. The house is broken down. 21. The damsel grew more and more beautiful. 22. His appearance became more and more terrible. 23. The people grew stronger and stronger.

FIRST DECLENSION OF NOUNS.

130. The participle-form קטל may be regarded as the type of first-declension nouns. These (a) end in = : (b) any other vowels they may have ⁽¹⁾ are, normally, unchangeable.⁽²⁾

Obs. The ordinary participle *feminine*, and others similar, ending in נִרְרָה, are 'Segolates,' i. e. second-declension nouns (135): *all other participle-forms, besides these two, are third-declension nouns* (138).

⁽¹⁾ Monosyllabic examples are בֵּן *son*, שֵׁם *name*. From these must be distinguished (a) nouns doubling the final letter on additions being made, and forming a special class of segolates (212), as שֵׁן *tooth* (שֵׁנוֹ *his tooth*); (b) forms like זָר *stranger*, וְדָר *witness*, from 'Verbs *Ayin Waw*' (190),—third-declension nouns.

⁽²⁾ מַחֲצֵץ *axe*, כִּלְבֵּן *brick-kiln*, אֵילִם *dumb*. On unchangeable vowels, see 28.

131. Rules for inflecting First-Declension Nouns :—

I. The *construct* singular (a) of common participle-forms is mostly like the absolute: (b) in monosyllables, = is sometimes shortened; while (c) all other forms take simple patah.

Thus (a) שֹׁמֵר *keeper* may either be the absolute, *keeper*, or const. *keeper of*; but אֲבֵר *perishing*, has const. אֲבֵר, Deut. 32: 28. (b) בֵּן *son*, has construct forms בֶּן, בִּן (see 144). (c) מִסְפָּד *mourning*, has const. מִסְפָּד; שְׁמִיעַ *hearing* (12, 2) const. שְׁמִיעַ.

II. (a) Before *vowel*-additions, = is for the most part lost, i. e. changed to Sh^ewa; sometimes, however, it is retained. (b) Before those which begin with consonants, it is made short.

Thus, (a) שֹׁפֵט *a judge*, pl. שֹׁפְטִים; כֹּהֵן *a priest*, pl. כֹּהֲנֵי *my priests* (10); but שׁוֹמְמָה *astonished*; (b) אֵיבֹד *thy enemy* (in pause אֵיבֹד); אֵלֶּךָ *thy redeemer* (p. זֵאֶלֶךָ); מַקְלָכֶם *your staff*.

N. B. The student should here carefully revise what is laid down in 48.

Exercise 23.

נָאֵל to redeem; to	פָּרַשׁ to spread out	בֶּטֶן womb, belly	פָּרַר to persecute,
avenger	תְּבִלְתָּ dark purple	יָצַר to form, shape;	be an adversary
רָנַע to terrify;	פְּסוּדִים precepts	יֹצֵר a potter	בָּמָה high place
to tremble	קִישַׁל to rule	חֲסִידָה stork	סַרְסַר spy
רָקַע to beat flat,	אָבַל to eat, devour	מוֹעֵד appointed time	קִוְּבָה sacrificing
spread out	שָׂמַח to rejoice	or place: assembly	מִקְטוֹר burning in-
נָנַע to touch, smite	שָׁלוֹם peace, health	חֵקֶר clay	עֵנֶה
קָדַשׁ to be holy	דָּרַשׁ to seek, search	אָרַר to curse	מַפְלֵט deliverer

1 יהוה גֵּאֵל^a יִשְׂרָאֵל : 2 בֶּן-מִי-וְהֵ הַנֶּעַר : 3 אָנֹכִי רִגַע^c הָיִם :
 4 אָנֹכִי יְהוּה רִקַע^c הָאָרֶץ : 5 כָּל-הַנֶּגַע^d בַּמִּזְבֵּחַ יִקְרָשׁ : 6 בַּיּוֹם
 הַהוּא יִגְדַל הַמַּסְפָּד בִּירוּשָׁלַם כַּמַּסְפָּד הַדְּרִמּוֹן : 7 עַל-מִזְבֵּחַ
 הַזֶּהבִי יִפְרֹשׁוּ הַכֹּהֲנִים בְּגַד תְּכֵלֶת^e : 8 אֵינֶנִּי עֹבֵר אֶת-הַיַּרְדֵּן
 וְאַתֶּם עֹבְרִים^f : 9 הָעַם שֹׁכְבִים סְבִיבוֹתָיו : 10 אֲנִי וְהָאִשָּׁה הַזֹּאת
 יֹשֶׁבֶת בֵּית אָחֵד : 11 חֶסֶד יְהוּה מַעֲוֹלָם וְעַד-עוֹלָם לְשֹׁמְרֵי
 בְרִיתוֹ וְלוֹזְכְּרֵי פְקֻדָיו : 12 גֵּאֵל הָדָם יִרְדֹּף אַחֲרַי הָרִצַח^g : 13
 מִשָּׁל-בָּנָו גַּם-אֶתָּה גַּם-בְּנֵךְ גַּם בֶּן-בְּנֵךְ : 14 מִה-שָׁמָּו וּמִה-שָׁמָּ-
 בָּנָו : 15 זֶה-שְׁמִי לְעוֹלָם : 16 יִגְדַל שְׁמִךְ עַד-עוֹלָם : 17 אֶתָּה
 יְהוּה גֵּאֵלָנוּ מַעֲוֹלָם שְׁמִךְ : 18 אֱלֹהֵ שְׁמוֹתָם^h : 19 יְהוּה אֱלֹהֵיךְ
 אִישׁ אֱכָלָהⁱ הוּא : 20 אֲרִדְפָה אֵיבִי : 21 בְּנַפְלִי אֵיבֵךְ אֵל-
 תִּשְׁמַח : 22 שְׁלוֹם רַב לְאַהֲבֵי תוֹרַתְךָ : 23 לֹא עֹבֶדֶת דְּרִשִׁיךְ :
 24 יְהוּה גֵּאֵלְךָ וַיִּצְרֶךְ מִכַּטָּן : 25 אֲנַחְנוּ^j הַחֹמֶר וְאַתָּה יִצְרָנוּ :
 26 הֲנִנִּי נָתַנּוּ בְיָדְךָ הַיּוֹם : 27 הַשָּׁמַיִם כְּסֹאֵי^k : 28 כְּסֹאֵךְ^l לְרוֹד
 וְרוֹד : 29 בְּמַקְלִי^m עֹבְרֵתִי אֶת-הַיַּרְדֵּן הַזֶּה : 30 חֶסֶדְךָ יִרְעָה
 מוֹעֲדֶיךָ : 31 צַדִּיקִיםⁿ הֵם לָכֶם : 32 אֲרִיךְ^o אֲרוּרִים^p : 33 הֲנִם
 אֲכָלִים לְפָנָיו : 34 אֵינְנוּ שֹׁמְעִים אֵלֶיךָ : 35 מְרַגְלִים^q אַתֶּם : 36
 עַד הָעַם מִזְבַּחִים^r וּמִקְטָרִים^r בְּבַמּוֹת : 37 יְהוּה מְפַלְטֵי^r מֵאֵיבֵי :

^a See 131, I. a. ^b See 87, 1 b and Obs. ^c See 131, I. c. ^d See 12, 2.
^e Hadadrimmon in the valley of Megiddo (Zech. 12 : 11), where deep lamentation
 was made for the death of Josiah, 2 Chr. 35 : 23, cf. 2 Kings 23 : 29. ^f See
 83, 1. ^g See 55, a. ^h See 80. ⁱ See 93, b. ^j See 127. ^k See 124.
^l See 18, Obs. 1. ^m See 29, b 1. ⁿ See 114, 3. ^p All these forms are
 Piel participles (168).

Write in Hebrew

1. This is his son (Dagesh conj. : cf. 15 above). 2. Behold, I will
 slay (129) thy son. 3. What is thy name? 4. What is the name
 of this place? 5. Where art thou (Exer. 16, no. 32), my son? 6.
 Here is (behold) thy staff! 7. We all (106) heard her bitter lam-

entation (76, 3) for her son. 8. We are not his spies. 9. Hearken unto me, ye who seek (seekers of) Jehovah. 10. Thy priests forsake thee (are thy forsakers). 11. The inhabitants (dwellers) of that land are tillers of the ground. 12. Behold, he will deliver thee (cf. no. 26 above) into my hand. 13. She will not give us into their hand. 14. Thy God [will be] thy deliverer from all thine enemies (cf. 37 above). 15. Jehovah is the Judge and Redeemer of his people (98). 16. An everlasting covenant will I make with those who seek me (my seekers) and who remember (rememberers of) my name.

SECOND DECLENSION OF NOUNS.

132. The nouns called 'Segolates' (see *b*, below) are somewhat numerous, and for the most part regular in their formation. The basis of their subdivision is the nature of their leading vowel-sound, which may be *a*, or *e* (*i*), or *o* (*u*). To illustrate the process of formation in these nouns, we shall employ the root קטל.

	1st. Class	2nd. Class	3rd. Class
(a). ANCIENT GROUND-FORMS	קטַל	קטֹל	קטֹל (qotl) קטֹל

(b). These forms are not quite easily pronounced, from absence of a vowel-sound between the last two radicals: accordingly, *s^gol* was introduced after the second radical (hence the name 'segolates' for this whole class of nouns). *The tone, however, still remains upon the penult.* Thus arise the following

TRANSITION-FORMS	קֶטַל	קֶטֹל	קֶטֹל קֶטֹל
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(c). But the first syllable is (1) *open* now, and (2) *has the tone*; its vowel therefore (37) is made long. The words thus finally assume these

ORDINARY FORMS	קֶטֶל	קֶטֶל קֶטֶל	קֶטֶל
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Obs. 1. Whether a segolate which has the form קֶטֶל be of the first or second class, can only be determined when the noun is elsewhere met with, in a shape which shows its proper vowel under the first radical. E. G. קֶרֶן *horn*, קֶדֶש *righteousness*, are found to belong respectively to the 1st. and 2nd. class, from

the occurrence of such forms as *קַרְנִי* *my horn*, *צְדִיקוֹ* *his righteousness*.¹

Obs. 2. Some nouns refuse to take the final Segol instead of the Shewas; as *גִּרְדֵּי* *epiknard*, *חַטָּא* *sin*, *קִשְׁטָה* (*qōst*) *truth*.

Obs. 3. The *a* of first-class Segolates is often lengthened in pause; see 45, c. Sometimes even second-class vowels become Qāméz; thus *גִּבְרַת*, *גִּבְטָן*.

Obs. 4. Unusual are *סָבִיב* *his thicket*, *מַגְלוֹ* *his burden*, from *קָבַע*, *קָבַל*.

133. For the *plural absolute*, all three classes of Segolates have but one common form, *קָטְלִים*.

1. This form is founded on the singular *קָטַל*, which is essentially identical with *קָטַל* (132, a) as will be seen (a) from the occurrence of such double forms in Hebrew as *נָהָר* and *נָהַר* *hero*, *בְּהוֹן* and *בְּהוֹן* *thumb*; and (b) from the fact that *קָטַל* is a common form of such nouns in Aramean. (Cf. the construct infinitive with suffixes, 123, 2, b).

2. The only two exceptions are *שְׂרָשְׁיִים* (*so-rā-shīm*) *roots*, from *שָׂרַשׁ*; and *קֹדְשִׁים* (*qo-dā-shīm*), with article *הַקֹּדְשִׁים*, from *קָדַשׁ* *holy place*.

134. Laws for inflecting Segolates:—

I. The *Construct Singular* is mostly like the absolute: see the paradigms.

But these words take a special construct-form: *נֶטֶע*, c. *נִטְעָה* *a plant*; *חֲדָר*, c. *חֲדָרָה* *chamber*; *שָׂנַר*, c. *שָׂנָרָה* *fatus*; *שֶׁבַע*, c. *שֶׁבַעָה* *seven*; *תְּשַׁע*, c. *תְּשַׁעָה* *nine*; and *זֶרַע* *seed*, once (Num. 11 : 7) takes the form *זֶרַעָה*.

II. The old ground-form is that to which are joined (a) *all* suffixes, both 'grave' and 'light,' (96) appended to the *singular*; (b) the endings of the dual, and the construct plural; to this last, again, are joined the 'heavy' plural suffixes. (See the Table).

III. The form to which *light plural* suffixes are joined is furnished by the *plural absolute*, from which the final *ם* must be removed.

Obs. The rules now given apply to prepositions which were once nouns similar to these; thus *נִנְדָה* *before*, *נִנְדָה* &c.

135. With these nouns are classed (1) their cognate feminines which end in *הַ* accented, as *מַלְכָה* *queen* (from *מָלַךְ*); *מַחְתָּה* (= *מַחְתָּה*) *hiding*; *מַאֲכָלָה* (= *מַאֲכָלָה*) *food*; (2) those feminines which end in *ת*, and have the accent on the penult; as *יֹשֶׁבֶת* fem. part. (from *יָשַׁב*; 127) *sitting*; *מַלְבִּישׁת* *mistress* (suff. *מַלְבִּישׁתִּי*, from m. *מַלְבִּישׁ*); *אֵשֶׁת* *brother's widow* (suff. *אֵשֶׁתִּי*); *מַחְתָּה* *brass* (dual *מַחְתָּהִים* *brazen fetters*, double bonds).

Obs. 1. Some of these feminines in *הַ* exhibit a decided preference for the other forms, particularly in the construct state, and in assuming suffixes; as *מַמְלָכָה* *kingdom*, const. (and abs.) *מַמְלָכָת*, suff. *מַמְלָכָתִי*.

¹ To guide the student at first, the figure (1) or (2) will be placed after forms like these, to show their class; thus *מַלְכָה* (1), *מַלְכָה* (2). See 24, 4.

Obs. 2. The feminines return to the crude state as the ground-form to which all kinds of suffixes are joined; thus שלמתי *my garments*, but plural absolute שלמות.

Obs. 3. Though, as shown above, both the masculine and feminine forms of these Segolates are often co-existent, some, which have the masculine form in the singular, assume the terminations of the feminine throughout the plural; and conversely. Thus נפש *soul*, pl. נפשות (once נפיים); שבלת *ear of corn*, plur. שבלים.

Exercise 24.

קרוב	near	adj.	קשת	(1) bow	תמיד	constantly	לבנון	Lebanon
סודום	Sodom		קבר	(2) sepulchre	קרב	(2) midst	מולדת	(1) birth, origin;
ראם	wild bull		נסך	to anoint, pour	קבש	lamb; קבשה	or	native land
יהושע	Joshua		אֶסְתֵּר	Esther	קבשה	ewe-lamb	אֶסְתֵּר	Esther
קרע	to rend, tear		קטן	dual loins	לבוש	clothing	מגיד	telling
קנדה	(2) garment		תתן	gift	שקמה	שקמה	שקמה	outer garment
קדש	holiness; sanc-		תורן	threshing-floor	קלה	worn out	תחת	under garment
	tuary, holy place		תבן	corn, grain	ריח	odour	תפארה	splendour

1 הנה אנכי הולך היום בדרך כל-הארץ: 2 אלהים בקרש דרכך: 3 לא דרכיכם דרכי: 4 שמר נפשך מאד: 5 הן כל-הנפשות לוי: 6 צדיק יהוה בכל-דרכיו: 7 קרוב צדקי: 8 יהוה צדקנו: 9 מגפן סדם גפנם: 10 קרני ראם קרניו: 11 יהוה מלכנו: 12 אלה מלכי הארץ: 13 את-כל-המלכים ואת-ארצם לכר יהושע: 14 כל-מלכיהם נפלו: 15 למה קרעת בגדיך: 16 קרעו בגדיכם: 17 בגדי-קרש הם: 18 לא בקשתי אבטח: 19 קשתם שקר: 20 רחין רגליך: 21 רחצתי את-רגלי: 22 הנה אני פתח את-קברותיכם: 23 סביבותיו קברותיה: 24 זה קרש הקרשים: 25 אלהים ישב על-כסא קרשו: 26 נסכתי מלכי על-הר-קרשי: 27 פחו במתניו: 28 אהבת אתנן על-כל-גרגנות דגן: 29 חטאתי נגדי תמיד: 30 כל-דרכי נגדה: 31 אינני בקרבכם: 32 אתה בקרבנו יהוה: 33 פבשים ללבושך: 34 מה הנה שבע פבשת האלה: 35 שלמות בלות עליהם: 36 ריח

שְׁלֹמֹתֶיךָ כְּרִיחַ לְבָנוֹן : 37 שְׂאוֹל³⁷ שְׂאֵל-הָאִישׁ לָנוּ וּלְמוֹלְדָתָנוּ :
 38 אֵין אֶסְתֵּר מְגֵדַת³⁸ מוֹלְדָתָהּ : 39 אֶתָּה מִשָּׁל בְּכָל מַמְלָכוֹת
 הַגּוֹיִם : 40 מִמְּלַכְתְּךָ בְּכָל-דּוֹר : 41 פִּשְׁטָתִי אֶת-כְּתֻבָּתִי : 42
 לְבִשְׁי בְגָדֵי תַפְאֲרֶיךָ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ :

^a Vocative. ^b See 32, 1. ^c 'To me,' i. e. mine : cf. Exercise 15, nos. 25 and 29. ^d See 83, 1. ^e The abstract noun 'deceit' instead of an adjective 'deceitful.' ^f See 80, 1. ^g See both 83, 1 and 80, 2. ^h Hos. 9 : 1. ⁱ See 91 B. III. c. ^k See 76, Exc. 2. ^l See page 40, foot-note 1. ^m See 125, 1. ⁿ 'Esther did not tell'... The verb is a participle of the Hiphil form (171, 1).

Write in Hebrew

1. Thou hast heard all my vows. 2. Their vows are before him.
 3. My vine is in the midst of the garden. 4. Let us open thy king's
 sepulchra. 5. We opened the sepulchres of our kings. 6. Our souls
 cleave to the dust. 7. Jehovah our king rules over all the king-
 doms of the earth, and his kingdom is everlasting (is a kingdom
 of eternity). 8. Our vines are from his vineyard. 9. Why have
 ye rooted out the vines of their vineyards? 10. Why hast thou not
 put off thy holy garments (83, 1, and 80, 2)? 11. Who shall dwell
 in his holy mountain? 12. Put on thy dark purple robe. 13. There
 is no corn in my threshing-floor. 14. Our feet (*dual*) did not stum-
 ble upon their hills (93, b). 15. Who stole my garments out of our
 threshing-floor? 17. There is no peace in their midst. 18. Why
 hast thou taken my money and my books? 19. Write this (63, *Obs.*)
 in thy book. 20. Why have ye not taken your books? 21. Our
 outer garments are garments of wool. 22. Thy woollen under gar-
 ment is worn out. 23. Thy garments are worn out. 24. Thy right-
 eousness is very great. 25. Open your doors to your king and (99,
Obs.) queen. 26. Jehovah will again gather the tribes of Israel to
 their land.

SEGOLATE NOUNS WITH ASPIRATE ROOTS.

(Second Declension, continued).

136. (a) The common form of Segolates, with only the *first* letter aspirate, is regular. Those of the second class mostly take ֿ for the first vowel. Thus, עֶבֶר (1) *servant*, צֶפֶן *pleasure*, שֶׁחֶרֶץ *month*.

Obs. שֶׁחֶרֶץ *a man*, is really a noun of this form (first class), and modified from שֶׁחֶרֶץ (see 144).

(b) Of Segolates whose *second* radical is an aspirate, those of the first class take, mostly, two patahs; *third* aspirates take patah for their *final* sound. (No form occurs of *second* aspirates).

E. G. עֶזְרָא *a youth*, (but also, with strong aspirates, חֶמֶץ *bread*, חֶמְדָּה *womb*), רֶחֶב *breadth*.

Obs. שֶׁחֶרֶץ *head*, is properly a segolate (originally שֶׁחֶרֶץ); the plural absolute חֶרְצִים is for חֶרְצִים, &c. (144). See 14, 2, and cf. 103, Obs. a.

(c) When the *third* letter is an aspirate, all three classes of Segolates take patah for their second vowel. The vast majority of forms are of the *second* class.

Examples are סֶלַע (1) *rock*, סֶפֶר (2) *sprout*, אֶרֶץ *way*.

Obs. בָּהֶוֹ, תָּהֶוֹ Gen. 1 : 2, are for תָּהוּ, בָּהוּ.

137. *Modifications in inflection.* a. When a Sh^wa is to be placed under an aspirate, the Hatephs are employed, according to the laws for aspirates. b. Second-Class Segolates in which the *first* root-letter is an aspirate, mostly assume s^gol in their first syllable when it is closed.

Examples are (a) עֶבְרִים *servants*, חֶרְצִים *months* (see 10, 1); also נַעֲרִי *his servant*, but לֶחְמִי *my bread* (see 10, 2). Again (b) חֶפְצִי *my delight*, according to 30.

Obs. The nouns בְּעֵל *deed*, תֹּאֵר *form*, have בְּעֵלֵי, תֹּאֲרֵי, as well as בְּעֵלֵי, תֹּאֲרֵי; and אֹהֶל *tent*, makes, in the plural, אֹהֲלִים, אֹהֲלֵי; see 134, II. III.

Note the following expressions,—

(1) אֲשֶׁרֵי הָאִישׁ *O the happiness [pl.] of the man ! blessed is the man* Ps. 1 : 1.

(2) בְּעֵצֶם הַיּוֹם הַזֶּה *on the selfsame (very) day, lit. in the bone of this day.*

Exercise 25.

יָלַד	child	שָׁטַף	seize, wield,	תָּמִים	perfect	תִּמְדָּה	delight
קָשַׁע	(?) transgression	כִּדְמָה	handle	תָּמִם	upright	שָׁמָיָה	desolation
מָן	manna	קַהֲלָת	preacher, Ec-	(morally)	מִשְׁאֲרֵת	kneading-trough	
קָעַם	taste	כְּלִיָּסִים ¹	clerics	תְּחִלָּה	beginning	מְלָאכָה	work (appoint-
לֶשֶׁךְ	cake, juice	מְזוּזָה	door-post	עֵצָם	(?) bone, body,	עֵד	ed), business
בֹּקֶר	morning	פֶּתַח	(?) opening, en-	שֵׁלֶף	self; pl. יָם, וְהַ	שֵׁכָם	shoulder
שָׁלַף	draw out,	טְרַנְצָה	door	צָהָר	leprosy	רְמִיָּה	negligence; de-
שָׁלַף	draw off	נַעֲלָל	sandal, shoe	סָבָא	(?) basket	צִדְעָה	ceit, fraud

1 אַתֶּם יְלִדֵי-פֶשַׁע וְרַע שֹׁקֵר׃ 2 הַמֶּן בּוֹרַע-גֵּד הוּא וְטַעַם
 בְּטַעַם לֶשֶׁךְ הַשָּׁמַיִם׃ 3 בְּבֹקֶר זֶרַע וְרַעַף׃ 4 שְׁלַף חֲרָבָה׃ 5
 לֹא שְׁלַף הַנְּעָר חֲרָבוֹ׃ 6 תַּפְשִׁי חֲרָבוֹת כָּלָם׃ 7 נִעְרוּ עִמּוֹ׃
 8 סְבִיבוֹתַי נְעָרִי׃ 9 אֵיךְ חֲסֵדֶיךָ הָרְאִישִׁים׃ 10 עֲבָדִי אֲתָה׃
 11 עֲבָדִי הֵם׃ 12 זָכֹר לְעַבְדֶּיךָ׃ 13 פֶּרְעָה קָצַף עַל-עַבְדָּיו׃ 14
 הַבָּלִי הַבָּלִים אָמַר קַהֲלַת הַכֹּל הַבָּל׃ 15 אֲשֶׁרֶי עַבְדֶּיךָ אֱלֹהֵי-
 הָעַמִּים׃ 16 לְפָנֶיךָ תָּמִיד הַשְּׁמַעִים אֶת-חֲכָמְתֶךָ׃ 17 הַמְלֹךְ
 שָׁמַע לִי לְשֹׁקֵר עַל-דִּלְתוֹתַי לְשֹׁמֵר מְזוּזַת פֶּתָחִי׃ 18 הַחֲדָשׁ הָיָה לָכֶם רֹאשׁ
 נָתַן לְמַלְכַת שְׁבָא אֶת-כָּל-חֲפָצָה׃ 19 שְׁלַף אִישׁ נִעְלוֹ׃ 20
 חֲרָשִׁים רֹאשׁוֹן הוּא לְחָרְשֵׁי הַשָּׁנָה׃ 21 מֶה הָאֲבָנִים הָאֵלֶּה׃ 22 עִם-אֲבָנֵי
 הַשָּׂדֶה בְּרִיתֶךָ׃ 23 שְׁעָרֵי הָעִיר עַל-שְׁמוֹת שְׁבָטֵי יִשְׂרָאֵל׃ 24
 מִדֶּ-תֵאָרוּ׃ 25 תָּמִים פָּעִלוּ׃ 26 אִשׁ אָכְלָה אֱהִלִי-שָׁחַד׃ 27
 יַעֲקֹב אִישׁ תָּם יֵשֵׁב אֱהִלִים׃ 28 לְאֱהִלֶיךָ יִשְׂרָאֵל׃ 29 שָׁם
 אֱהִלָּה בְּתַחֲלָה׃ 30 יִבְשׁוּ עֲצָמוֹתַי׃ 31 אֵין שְׁלוֹם בְּעַצְמֵי
 מִפְּנֵי חַטָּאתִי׃ 32 שְׁמַעוּ-נָא תוֹכַחְתִּי׃ 33 צָרַעַת נִעַמְן תִּדְבַק-
 בְּךָ וּבִזְרַעֲךָ לְעוֹלָם׃ 34 אֵיבֵי נָתַנוּ אֶת-חֲלָקַת חֲמֵדְתִי לְשִׁמְמָה׃

¹ The feminine (in form; for this word is but once, Eccl. 7 : 27, construed as feminine) is sometimes used in designating an office.

35 בְּחֶלְקֵי-נַחֲלֵי חֶלְקֶךָ³⁶ : לֹא יִדְעוּנִי כִּי-עָלִי חֲשָׁבוֹת :
 37 לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם : בְּרוּךְ מְנַאֲךָ וּמְשַׁאֲרֶתְךָ :
 41 מְשַׁאֲרֶתָם בְּשִׂמְלֹתָם עַל-שִׁכְמָם : הַמְלֵאכָה הִרְבָּה :
 אֲרוּר עֲשֵׂה מְלֵאכֶת יְהוָה רְמִיה :⁴² מֵהַמְלֵאכֶתְךָ :

^a See 83, 1. ^b See 134, I., Exceptions. ^c See 56. ^d See 76, 3. ^e See 76, Exceptions, 1 a. ^f See 123, c. ^g Cf. Exercise 21, Note c. ^h Sheba, in Southern Arabia. ⁱ Supply 'shall be called : ' Ezek. 48 : 31. ^k The cry usually raised on the outbreak of civil war in Israel. ^l See 95, 3rd Sing. a. ^m 'because of'... ⁿ 'my pleasant portion : ' see 83, 1, and 80, 2. ^o On the Dagesh in the ל, see 19, 5. ^p From Is. 57 : 6 ; observe the change of meaning in the same word. ^q See 114, Obs. 2. ^r See 93, b. ^s See 125, 5. ^t 'he that doeth'... ^u The accusative is here used in an adverbial sense, 'deceitfully' (206, 7).

Write in Hebrew

1. I know the transgression of Israel. 2. Thy transgression is ever before me. 3. This is our bread. 4. My servants are your servants. 5. Her servants were around her. 6. His delight is in the ways of thy servants. 7. Blessed is he who dwells (137, Note 1) in his tents. 8. Our king will put forth his hand upon all lands. 9. Our portions have fallen to us in pleasant lands (83, 1). 10. I am thy pleasant portion. 11. We have taken our portion in their land. 12. Their swords are in my bones. 13. Pull off thy shoes (dual) from off thy feet. 14. May his leprosy cleave (117, 3, c) to thy servant and to his seed. 15. What is his business in the tents of the children of transgression? 16. His kneading-trough is upon his shoulder. 17. How dreadful are thy deeds! 18. Thou knowest his evil device against the gates of righteousness. 19. Cursed be his basket and his kneading-trough. 20. My delight is in thy tents. 21. On that day, we do not (129) perform our work (cf. 41, above) according to our pleasure in all our gates. 22. Peace be to thy bones!

THIRD DECLENSION.

138. The forms of third-declension nouns (and adjectives) are various, but most contain at least one vowel *a*,—long, but changeable : this may be taken as their most distinctive sign.

Examples are דָּבָר *word*, חָכָם m. and חָכְמָה f. *wise*, זָקֵן m. and זָקְנָה f. *old*, עֲנַב *cluster of grapes*, מוֹשֵׁב *seat*, הַיְקָל *palace*, מְקוֹם *place*, מִדְּבָר *wilderness*, קָצִיר *harvest*, מְשֻׁחַם *anointed, Messiah*, שָׂדֵה *field*; participial forms like בְּרוּךְ m. *blessed*, בְּרוּכָה f. *blessed*, נִשְׁמָרָה m. *kept* (&c.); also feminine nouns like תּוֹרָה *law*, בִּינָה *understanding*, שָׁנָה *year*, נְעִמָּה *sleep*, צְדָקָה *righteousness* (cf. the forms in 135), תּוֹעֵבָה *abomination*. Some nouns of this declension have ׀, as אֶבֶט *stall*, מְלִיץ *interpreter*, and similar Hiphil participles (191).

Note. Besides the three 'declensions' properly so called, a fourth 'class' may be formed of nouns not subject to internal change of vowels, i. e. not inflected. Instances have been already given, as דּוֹר *a generation*, טוֹב *good*, טוֹבָה *goodness*, צוּר *rock*, רוּחַ *wind, spirit*, קִיר *wall, city*, שִׁיר *song*, אֱלֹהִים *God*, בְּרִית *covenant*, חֵמֶר *spear*, זְכוּר *first-born*, חֲמֹר *ass*, גִּבּוֹר *hero*, גִּבּוֹרָה *first-fruit*, צְרַיִם *cherub*, אֶבְיוֹן *poor*, חַנּוּן *gracious*, אַחֲרָיו *later, latter*, צַדִּיק *just, righteous*, מְצַדִּיק *justifying*, and all similar Hiphil participles (171).

139. Rules¹ for Third-Declension Nouns and Adjectives:—

I. Every new syllable, appended to the word, *destroys* (if possible) what was the vowel of the *penult* syllable.

II. Moreover, in the *construct state* (and hence, also, before the 'heavy suffixes,' 95), the *final* vowel (*a*) in the singular, is *shortened*, (*b*) in the plural, mostly *lost*.

Thus, from the words already given, we form (1) by 'light' additions made to them, דְּבָרָה *thy word*, חָכְמֵיהֶם *thy wise men*, עֲנַבִּים *clusters*, מְקוֹמוֹ *his place*; but in such cases as מוֹשְׁבָם *their seat*, הַיְקָלוֹת *palaces*, מְדַבְּרָה *her wilderness*, the first vowel is unchangeable: see 26, 1, 2. (2) These same words, (*a*) in the *construct singular*, become דְּבַר, חָכָם, זָקֵן, שָׂדֵה &c., with heavy suffixes, דְּבָרָם &c. (*b*) The *plural constructs*, whether simple or with heavy suffixes, assume the forms דְּבָרֵי, חָכְמֵיהֶם &c. (for דְּבָרֵיהֶם; see 30). The *construct plural* עֲנַבֵּי (with *Dageš dirimens*, 19, 5) is a peculiar form.

Obs. 1. Some words which end in ׀ are, in the *construct singular*, like *Segolates*; as שֵׁתֶר *shoulder*, אֶרֶךְ *slow*, const. שֵׁתֶרָה, אֶרֶךְ.

Obs. 2. דָּם *blood*, יָד *hand*, with heavy suffixes, become דְּמָם, יָדָם.

III. Further, as has already been remarked, all *feminines* which end in הַ, discard this, in the singular, for their old termination ת, to form the *construct*, and before assuming suffixes.

This ת retains the *Qāmés* with *light* suffixes, but takes a *Pataḥ* in the *construct* and with *heavy* suffixes; thus, עוֹלָה *burnt-offering*, גְּבֵלָה *corpse*, אֲמָה *handmaid*, אֲרָצָה *ground*, חֶמָה *anger*, become עוֹלָתִי, גְּבֵלְתוֹ, אֲמָתִי, נְבֵלְתוֹ, אֲרָצְתִי &c.

¹ Especially in this declension must the student carefully attend to *changes in the place of tone*, and in the *form of syllable*: see 47, 48, 49.

IV. Those nouns and adjectives which end in ה־ drop this before assuming anything. The construct of this form is ה־.

Thus עֵלֶה *field*, עֵלֶה *leaf*, become עֵלֶה, עֵלֶה, עֵלֶה (93, e), עֵלֶה &c.

Observe the following constructions :—

1. איש פהן *a priest*, יהודי איש *a Jew*. Cf. ἀνὴρ ἱερεὺς, &c.
2. איש דמים *a man of blood* (143, 3), *a bloody man*.

Exercise 26.

מִשְׁכָּן dwelling, hab-itation	עֵט pen, style	שֵׁפָה lip	מִסְפָּה prison, custody
שְׁמִטָּה remission,	אָזֶן ear (64, b)	בְּהֵמָה beast, cattle	
צֵבָא host, army (67, 1)	רֵצֵחַ release	לְוִיִּי Levite	
פֶּה mouth	נָדַד wander, flee	נֶעַם indignation	נָזִיר Nazarite; un-
לְשׁוֹן tongue	רָשָׁע wicked, guilty	עָצַר shut up, confine	פְּרֻעַה pruned vine
יָרָא to be afraid, fear (126, b)	קָלַל slain; profane	עֵרַף neck, back	בָּצַר gather (grapes)
	יָשָׁר just, upright	בְּרָכָה blessing	רָחֵב wide, broad

1 קִרְשׁ יְהוָה צְבָאוֹת^ב : 2 בָּלֶם^א קִרְשִׁים : 3 אֲהַבְתִּי מְקוֹם מִשְׁכָּן
 בְּבוֹרֶךְ^ד : 4 בְּרַחֲלֶךָ^א אֶל־מְקוֹמֶךָ : 5 שָׁמְעוּ אֶת־דְּבַר יְהוָה : 6
 לֹא־שָׁמַעְתֶּם אֶת־דְּבָרֵי : 7 לֹא אִישׁ דְּבָרִים אֲנִכִּי כִּי־כָבֵד פִּה
 וּכְבֹד לְשׁוֹן אֲנִכִּי : 8 שָׁמַע דְּבָרֵי חַכְמִים : 9 יְהוֹשִׁפֶט דָּרַשׁ אֶת
 יְהוָה בְּכָל־לִבּוֹ : 10 קָרְעוּ לְבַבְכֶם וְאֶל־בְּגֵדֵיכֶם^ו : 11 אֵינֶם^א
 יִרְאִים אֶת־יְהוָה : 12 הָאִישׁ הַהוּא תָם וְיִשָּׁר וִירָא אֱלֹהִים :
 13 הַלְוִיִּים יִשְׂרִי לְכַב : 14 חַטָּאת יְהוּדָה כְּתוּבָה בַעֲט בְּרָחֵל :
 15 בְּרוּכִים אַתֶּם לַיהוָה^ז : 16 זָרַע בְּרוּכִי יְהוָה הִמָּה : 17 כָּל־
 הָעִיר עוֹזֵבָה : 18 קָרְבָה שְׁנַת־הַשְּׁמִטָּה : 19 כָּל־לֵלָה הַהוּא נִדְרָה
 שְׁנַת־הַמֶּלֶךְ : 20 שְׁנֹת רִשְׁעִים תִּקְצְרֶנָּה^ח : 21 אֲשַׁפֵּךְ חַמְתִּי
 עַלְיֶכֶם : 22 גְּדוּלָה חַמַּת יְהוָה : 23 אֲמַתְךָ יִשְׁנָה : 24 חַלְלִיךָ
 לֹא חַלְלִי־חָרָב : 25 מָה עֹנִי : 26 זָכַר עֲדַתְךָ : 27 הַנְּנִי בְרָא
 שְׁמִים^ט חֲדָשִׁים וְאַרְצָן חֲדָשָׁה : 28 הִנֵּה עָרְלָה אֲזַנֶּם : 29 אֲנִי
 עָרַל שֹׁפֵתִים^י : 30 כָּל־הַגּוֹיִם עָרְלִים וְכָל־יִשְׂרָאֵל עָרְלִי־לֵב : 31
 שִׁפְתָיו מְלֹאוּ זַעַם^פ וְלִשׁוֹנוֹ כָּאִשׁ אֲכָלֶת^ק : 32 עַל־עַמְּךָ בְּרַכְתָּךְ :

83 בְּרַבַּת יְהוָה אֱלֹהֵיכֶם : 84 חֲרָבוֹת בְּשִׁפְתוֹתֵיהֶם : 85 מֵרֵאשִׁית
 כְּמֵרֵאשִׁית נְחֹשֶׁת : 86 גְּדָלִים מַעֲשֵׂי יְהוָה : 87 בְּשָׁנָה הַשְּׁבִיעִית
 שִׁדְדָה לֹא תוֹרַע : 88 שְׁדָתֵינוּ לְאַחֲרֵים : 89 עַבְד־קִשְׁתָּה עֲקָרָה אֶתָּה :
 40 אִשָּׁה קִשְׁת־רוּחַ אֲנֹכִי : 41 אֶת־שִׁדָּה הַעֵיר וְאֶת־חֲצֵרֶיו
 נָתַנּוּ לְכָלֵב : 42 עֲדָנָי עֲצוּר בַּחֲצַר הַמִּטְרָה : 43 אֱלֹהֵי שִׁמְתֶם
 בַּחֲצֵרֵיהֶם : 44 בְּרוּךְ פְּרִי אֲדָמְתְךָ וּפְרִי בְהֵמְתְךָ : 45 לִי בְהֵמַת
 הַשִּׁדָּה : 46 הַמְּקוֹם אֲדָמַת קִשְׁשׁ הוּא : 47 אֵין עֲנָבִים בְּגִפְנֵן :
 48 אֶת־עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר : 49 רְחֵבָה מְצוֹתְךָ מֵאֵד : 50
 הַעֵיר רַחֲבַת יְרֵים וּגְדָלָה : 51 הִגְדָּהוּא בִידְכֶם :

^a Supply the copula. ^b As a proper noun, *Jehovah* cannot be construct with a following genitive; cf. אֱלֹהִים צְבָאוֹת Pa. 59:6; 80:5 &c., also אֲדָנָי צְבָאוֹת. But this expression may be viewed as an ellipsis for אֱלֹהֵי צְבָאוֹת; Pa. 89:9, or אֱלֹהֵי הַצְּבָאוֹת in Amos 3:13,—Jehovah, the God of Hosts.
^c See 79, 3. ^d See 114, Obs. 1. ^e ...'a man of words' *i. e.* eloquent; see Idiom 2, in 139. ^f See p. 72, end of Vocabulary. ^g See 121, a. ^h See 129.
ⁱ See 69, 4, and 126, b, also Obs. b (on the construct). ^j See p. 62, foot-note, 2. ^k See 128, b, 3. ^l The constructs of אָנָה and אֶנָּה are identical in form. ^m The meaning of this form ('will be short') is an exception to the general principle stated in 116, Obs. c. ⁿ See 68, Obs. 2. ^o See 140, a. ^p See 114, Obs. 3. ^q See 127. ^r This is a wish, or prayer. ^s Dative of possession: ... '(belong, belongs) to'...: cf. Exercise 15, nos. 25, 29, 30. ^t See 66, Examples, and foot-note on p. 38; also Exercise 9, nos. 23, 24, 25. ^u The subject of the sentence is 'The Children of Israel.' ^v See 93, b. ^w See 83, 1. ^x See 56. ^y ...'wide of (both) hands (*i. e.* spacious) and'...

Write in Hebrew

1. The gold of that land is good.
2. Where is my golden cup? (83, 1, and 80, 2).
3. We did not hear thy words.
4. Ye have not listened to my words of peace (80, 2).
5. We delight not (129 and 126, b) in the blood of the slain.
6. Your blood will I shed upon his ground.
7. We do not fear the wrath of our master.
8. Pour not, we pray thee (121), thine anger upon us.
9. The elders (old men) judged the congregation of Israel.
10. The elders of our congregation are God-fearing men (cf. 12, above).
11. Their fields are forsaken.
12. The blessing of Jehovah is upon his field.
13. His cattle has perished from off his fields.
14. Pharaoh and his wise (men) are hard-hearted (hard of heart: cf. 39 and 40, above).
15. These dam-

sels are sad in spirit (cf. 40, above). 16. All the wise (men) are very handsome (beautiful of form). 17. Those virgins are of beautiful appearance (cf. Exerc. 9, nos. 27, 28). 18. Who is wise-hearted (wise of heart) among them? (cf. Ex. 24, nos. 31, 32). 19. All these are wise-hearted (men). 20. Keep thy tongue from deceitful words (i. e. words of deceit). 21. Jehovah formed our flesh out of the dust of the earth. 22. Who has eaten thy flesh and thy corn? 23. I have not eaten thy master's flesh and corn (cf. 98). 24. Behold the handmaid of thy lord! 25. Cursed is their ground for your sake (because of you : 108, a). 26. The hand of Jehovah is very strong. 27. The sea is wide (cf. 50, above). 28. All the Nazarites were holy to Jehovah. 29. The priests are clothed with (121, *Obs. a*, 1) their holy garments (83, 1, and 80, 2).

Note. The vocalisation of certain plural forms of the third declension is identical with that of segolate nouns; cf. דְּבָרִים, דְּבָרִי, דְּבָרֶיךָ &c. with קְסָרִים, קְסָרֵי, קְסָרֶיךָ, &c.

THE DUAL AND PLURAL.

140. The Dual number is, in general, confined to what may be regarded as a pair.

The instances may thus be classified :—

- a. Organs of the body, as אָזְנוֹתֵימִי *ears*, כְּנָפַיִם *wings*.
- b. Things made in pairs by human art, as דְּלָתַיִם *folding-doors*, נַעֲלָיִם *shoes*. But the latter word occurs more frequently in the plural.
- c. Numerals, as שְׁנַיִם *two*, מֵאוֹתַיִם *two hundred* (14, 2).
- d. Any two objects viewed in close connection, and thus forming an ideal whole, as נְהָרִים *two rivers* (viz. the Euphrates and Tigris), יוֹמַיִם *the space of two days*, L. *biduum*.
- e. Certain intensive nouns, as רִשְׁעוֹתַיִם *double wickedness*, צְהָרַיִם *noon*. (lit. *double light*).

Obs. 1. Some words append the dual ending to the plural form; thus חוֹמוֹת *city walls*, חוֹמוֹתַיִם *double walls*.

Obs. 2. The dual may appropriate some special meaning: thus קַרְנַיִם *horns* (of animals), pl. קַרְנוֹת *horns* (of the altar); יָדַיִם *hands*, but יָדוֹת *handles*, *sides*, &c.

Obs. 3. The dual feminine of numerals expresses multiplicity; as אַרְבַּעַתַּיִם *fourfold*.

141. Nouns masculine which end in יָ, make their full plural in יָיִם; but in most cases this termination is shortened into יָיִם.

Thus, יָ a ship, becomes יָיִם or יָיִם.

Obs. A few nouns masculine, found in the later or poetic books, assume the common Aramaic ending יָיִם, instead of יָיִם; thus, מְלָכִין kings, Proverbs 31:3, &c.

142. (a) Nouns feminine which end in תָּ (תָּ = 136, b) reject this ending previous to their assuming הֵן the plural sign. (b) Those nouns which end in תָּיִם change this into תָּיִם; (c) the termination תָּיִם becomes תָּיִם.

Thus, מְלָכִין letter, becomes מְלָכִין; טָבַעַת ring, becomes טָבַעַת. Again, מִצְרַיִם an Egyptian woman, becomes מִצְרַיִם; מְלָכִינָה kingdom, takes the form מְלָכִינָה.

Obs. Some feminines retain their final תָּ when they assume the plural ending; as מְלָכִינָה a spear, pl. מְלָכִינָה and מְלָכִינָה.

143. (1). Some nouns do not assume the plural form; such are the following:—

- a. Collective nouns, as צֹאן small cattle, נָשִׁים women and children.
- b. Nouns used in a general or comprehensive sense, as כֶּסֶף gold, אֵשׁ fire.
- c. Some abstract nouns, as מְלָכִינָה folly.
- d. Nouns applied only to units, as אֵשׁ a (single) sheep or goat, the corresponding collective being צֹאן.

(2). Some other nouns occur in plural form:—

- a. Nouns which denote a state or condition, as סְנוּרִים blindness, שְׁבוּלִים childlessness.
- b. Bodily parts, as פְּנִים the face, צְוּנָאִים the neck (also singular).
- c. A period of time; thus נְעוּרִים youth, חַיִּים life.
- d. Title, or dignity, as אֱלֹהִים God, אֲדֹנָיִם lord, master, אֲדֹנָיִם lord, master, owner. But all these nouns are also used in the singular.

Obs. The predicate of nouns like these is mostly singular; see Is. 19:4; 37:4; Ps. 75:8. On the other hand, see Gen. 4:6 etc.

(3). Some nouns exhibit difference of use or application—not of their essential meaning—in their plural form.

E. G. דָּם blood, דָּמִים blood when shed; חֶמְצָה f. wheat growing in the field, חֶמְצָה wheat as grain, and similarly אֵשׁ עֵרִים f. אֵשׁ עֵרִים barley.

(4). In some nouns, the plural endings יָיִם and תָּיִם appear to be employed indifferently; in others, preference may indicate peculiarity of usage, or speciality of meaning.

Thus, מְגִדָּה and מְגִדָּה equally signify towers; שָׁנָה and שָׁנָה both mean years, but the latter is the rarer and more poetic form; עֲקָרִים means round pieces of money, talents, עֲקָרוֹת signifies round loaves or cakes.

Exercise 27.

לַמֶּנֶה lame	בְּרֵךְ (1) knee	זָקֵנִים old age	אַלְמָנוּתִים widowhood
מְלַקְטִים snuffers	צוֹם fasting, a fast	זְנוּנִים adultery	שָׁכַח forget
לְקָף (2) twilight	יָרֵךְ side	מְרָמָה deceit	מְעַט a little, few
שַׂשׁ sackcloth	מְעָרָה cave	בָּחֳרִים youth	קוֹץ thorn
מְצַלְצִלִּים cymbals	מֵאֵנִים balance	עַלְוִטִּים youth	הִקָּם folding
קָדָם (1) vineyard	יָצַר form; thought	בִּזְיוֹת shame	תְּנוּמָה slumber
שֶׁקֶל (2) shekel	אֵלֶיךָ friend, guide	קָנָה owner	מִלָּה word (pl. יוֹיִם)

1 רְגָלִים לַפֶּסַח אָנִי : 2 דְּלָתַיִם אֵין לָהֶם : 3 הַפְּרוּבִים פְּרָשִׁים
 בְּנַפְשֵׁי : 4 הַמְּלַקְחִים * וְהַב : 5 כְּשִׁלְנוּ * בַּצְּהָרִים כְּנִשְׁפָּה : 6
 הַמְּלֹאכָה לֹא-לְיוֹם אַחַד וְלֹא לְשָׁנִים : 7 יְהוּה נָתַן לָכֶם בַּיּוֹם
 הַשְּׁשִׁי לָחֶם יוֹמַיִם : 8 זֶה שְׁנַתִּים * הִרְעַב * בְּקָרֵב הָאָרֶץ : 9 עַל-
 כָּל-יָדַיִם גְּדוּדוֹת * וְעַל-מִתְנִים שָׁק : 10 הִנֵּה שָׁנָא * יְהוּה יָדִים
 שִׁפְכוֹת * דָּם נָקִי : 11 הַלְוִיִּם * בְּמִצְלָתָיִם : 12 לֹא תוֹרַע פְּרָמֶךָ
 כְּלֵאִים : 13 יְרוּשָׁלַם * לְקַחְהָ מִיַּד יְהוּה כְּפָלִים בְּכַל-חַטָּאתֶיהָ :
 14 סֵאתִים * שְׁעָרִים בְּשֶׁקֶל * : 15 בְּרִפְי * כְּשִׁלְו * מִצּוּם : 16 דְּוֹד
 וְאִנְשָׁיו * בִּירְכָתִי חֲמֻעָרָה : 17 מֵאֲזוּי מְרָמָה * תוֹעֵבֶת יְהוּה : 18
 אֱלֹהֶ נְעָרִי אֲתָה : 19 יָצַר לֵב הָאָדָם * רַע מִנְעֻרָיו : 20 זֶה דְרָבְךָ
 מִנְעֻרָיִךְ : 21 יִלְדֵתִי בֶן לְזָקְנָיו : 22 רוּחַ זְנוּנִים בְּקָרְבָם : 23 אִישׁ
 דָּמִים אֲתָה : 24 לָמָּה לִי תַיִם : 25 מִי הָאִישׁ הַחֲפִיץ * תַיִם : 26
 תוֹרַתְךָ שֶׁשְׁשִׁיעִי : 27 מִי אֲנֹכִי וּמִי חַיִּי : 28 לָמָּה נָפְלוּ * פְּנֵיךָ :
 29 לֹא אֲדָנִים לְאֵלֶהָ : 30 הִנֵּה אֲדָנִיהֶם נָפְלָ * מֵת : 31 אִיָּה בֶן-
 אֲדָנֶיךָ : 32 כְּעֶבֶד * בְּאֲדָנָיו : 33 יָדַע שׁוֹר קָנָהוּ וְחִמּוֹר אֲבֹגִם
 בְּעָלָיו : 34 זָכַר בּוֹרְאֵיךָ בִימֵי * בַּחֲזוֹרוֹתֶיךָ : 35 בְּשֶׁת עַלְוִמֶיךָ
 תִּשְׁכַּחַי וְחֲרַפְתָּ אֶלְמִנּוֹתֶיךָ לֹא תוֹכְרֵי-עוֹד : 36 מְעַט שָׁנוֹת
 מְעַט תְּנוּמוֹת מְעַט חֲבָק יָדַיִם לְשֹׁכֵב * : 37 אֲבָל גְּדוֹל לִיהוּדִים :
 38 וְרַעוּ חַטָּיִם וְקָצִים קָצְרוּ : 39 אֲזוּן * מִלִּין תִּבְחַן * : 40 לֹא-

בְּמַעֲרֵי הַעֲבָרִיּוֹת : יֶשְׁלֵנוּ בְּשָׂרָהּ הַפִּיץ וְשָׁעָרִים :

^a Supply the copula. ^b Present: see 110, *d*. ^c See 128, *a*. ^d See 86, Rem. 4, *a*. ^e Supply 'has been.' ^f In token of mourning; cf. Jer. 16:6 and 41:5. ^g See 128, *b*. ^h See 68, *Obs.* 1. ⁱ See 71, I. 2. ^k See 64, *a*. ^l See 83, 2. ^m 2 Kings 7:1. ⁿ See 134, II. *b*. ^o See 144. ^p See 83, 1. ^q See 79, 3. ^r See 73, 4. ^s See 87, 1, *a*. ^t See 143, 2, *Obs.* ^u See Exercise 15, no. 19, and note *e*. ^v 'in the days of...' See 144, and also 103, 2. ^w Prov. 6:10. ^x See 74, *Obs.* ^y See 117, 6.

Write in Hebrew

1. Youth (is the) time to learn. 2. Even to old age I am with thee. 3. They are not diseased in (acc. prefix: see 1 Kings 15:23) their feet. 4. He is still diseased in his knees. 5. The name of that place is 'Two camps' (Mahanaim). 6. The sandals on my feet are worn out (68, *Obs.* 1). 7. Our sandals are new. 8. These Egyptians are uncircumcised in lips (see Exerc. 26, no. 29). 9. Their lips are uncircumcised. 10. They have ears (ears are to them), but they do not hear (imperf.). 11. Abram dwelt in Mesopotamia (Syria of the two rivers: see 140, *d*). 12. Our young master is bound with brazen fetters (see 135). 13. Jehovah will send blindness (140, 2, *a*) on his enemies. 14. Let me sprinkle (120, *a*) some of the blood (Exerc. 17, note *a*) upon his face and (his) neck. 15. I love (perf.) my master (pl.). 16. Our life is in the balance. 17. A measure of (see 83, 2) wheat for a basket of fruit! 18. The noon is as the night. 19. These Jewesses are very pretty. 20. His snuffers are (of) silver. 21. Thy face is like the face of an angel. 22. In thine old age, forget not the mercies of thy youth. 23. In her widowhood this Moabitess has forgotten the husband of her youth. 24. Behold, the Egyptians are fleeing between the double walls, with (=and) their swords in their hands. 25. His hands are on his loins.

THE IRREGULAR NOUNS.

144. In Hebrew, as in other languages, some nouns in frequent use are quite irregular in form. The derivations of a few may still be traced; the others may be looked upon as primitives. The following comprise the chief irregulars:—

אב *father*, const. אָבִי, suff. אָבִי, אָבִיךָ, אָבִיו, אָבִיהוּ or אָבִיהוּם, אָבִיךָם, אָבִיהוּם; plur. אָבוֹת
const. אָבוֹת. See 87, *Obs.* 1, and 93, *b*.

אח *brother*, const. אָחִי, suff. אָחִי, אָחִיךָ, אָחִיו, אָחִים; pl. אָחִים, const. אָחִי, suff.
אָחִי &c., but אָחָיו *his brethren*.

איש *man, husband* (for אִשׁ 136, *a, Obs.*); pl. אִנְשִׁים (seldom אִישִׁים), cons.
אִנְשִׁי, suff. אִנְשִׁיךָ, אִנְשִׁיךָם, אִנְשִׁיךָם etc. See 96, *a* and *b*.

אשה *woman, wife*, cons. אִשְׁתִּי, suff. אִשְׁתִּי &c.; plur. נְשִׁים, cons. נְשִׁי, suff.
נְשִׁיךָ, נְשִׁיךָם &c.

אמא *maidservant*, suff. אִמָּתִי; pl. אִמָּהוֹת, cons. אִמָּהוֹת (with ה retained).

בית *house*, const. בַּיִת, suff. בַּיְתִי &c.; pl. בָּתַיִם, con. בָּתַי, ¹ suff. בָּתַיִנִּי etc.

בן *son*, const. בֶּן (rarely בְּן, בְּנוֹ or בְּנֵי), suff. בְּנֵי, בְּנֵיךָ, בְּנֵיךָם etc.; pl. בָּנִים, cons.
בָּנֵי, suff. בָּנֵיךָ, בָּנֵיךָם.

בת *daughter* (for בָּתּוּלָה), suff. בָּתִּי (for בְּתִילִי; cf. 50, 1); pl. בָּנוֹת, cons. בָּנוֹת.

חם *father-in-law*, suff. חָמִיךָ (like אָח).

יום *day*, pl. יָמִים, const. יָמֵי, dual יָמַי.

כלי *vessel, instrument, weapon*, plur. כְּלִים, const. כְּלֵי.

מים *water*, const. מַי and מֵי, suff. מַיִךְ, מֵיךְ etc.

עיר *city*, pl. עָרִים, const. עָרֵי.

פה *mouth*, const. פִּי, suff. פִּי, פִּיךָ or פִּיהוּ etc.; pl. פִּים and פִּיּוֹת *edges*.

ראש *head* (for רִאשׁ 136, 3, *Obs.*) pl. רִאשִׁים, const. רִאשֵׁי.

Note the following :— 1. אִנְשֵׁי הַמִּלְחָמָה *the men of war, soldiers*. See 80.

2. כְּלֵי מִלְחָמָתוֹ *his weapons of war*.

Exercise 28.

נבל fool (wicked) נָוֵל fool (stupid, נָאץ despise, reject לַ shadow
באר well, pit *f.* obdurate) קָאס reject, contemn הָפך turn, change

1 אָבִי אֶתָּה : 2 לֹא יִשְׁמַח אָבִי נָבֵל : 3 שָׁמַע בְּנֵי מוֹסֵר
אָבִיךָ : 4 אֵיךְ יִנְאֵץ מוֹסֵר אָבִיו : 5 אָבִינוּ זָקֵן : 6 מִי אָבִיהֶם :
7 בְּכָל־כַּחַי עֲבַדְתִּי אֶת־אָבִיכֶן : 8 אָבוֹתֶם שָׁבְחוּ אֶת־שְׁמִי : 9
הִנֵּה נִפְלוּ אֲבֹתֵינוּ בְּחָרְבִי : 10 אֵי אֶחָד : 11 אָחִיו מֵת : 12 הוּא
אָחִי : 13 אָחִי אָבִיהָ הוּא : 14 אֵין לוֹ אָחִים : 15 אָחִי אַתֶּם :
16 אֲדַתִּי הוּא ^d : 17 אֲחַתְּנוּ אַתֶּם : 18 בְּתֵיהֶם מְלָאִים מְרָמָה : 19

¹ Pronounced bāt-tîym &c., rather than bot-tîym : see 25.

בְּנָיו וּבְנֹתָיו אֲבֹתָם בְּבֵית אֲחֵיהֶם הַפְּכוּרִים : 20 הַפְּנוּתִים בְּנֹתֵי
וְהַבָּנִים בְּנֵי : 21 כְּבִישׁ אֲחִינוּ בִשְׁרָנוּ כְּבִנֵיהֶם בְּנֵינוּ : 22 בַּת-
מִי אֵת : 23 מִי אֵת בַּתִּי : 24 הַבַּיִת מְלֵא הָאֲנָשִׁים וְהַנְּשִׁים :
25 אִיבֵי אִישׁ אֲנָשֵׁי בֵיתוֹ : 26 אֲשֶׁתְּךָ הוּא : 27 אֶהְבֵּתִי אֶת-
אֲשֶׁתִּי : 28 שָׂכַחְתֶּם אֶת-רְעוֹת אֲבוֹתֵיכֶם וְאֵת רְעוֹת נְשֵׁיהֶם וְאֵת
רְעוֹת נְשִׁיכֶם : 29 מֵת הַמִּיָּה וְאִישָׁה : 30 נִצַּר פִּי שֶׁמֶר נִפְשׁוֹ :
31 מִבְּלִי תוֹרַת פִּיךָ : 32 הָאֲבֹן גְּדוֹלָה עַל-פִּי הַבְּאֵר : 33
מֵהָ עֵרִים הָאֵלֶּה : 34 עָרִיכֶם שְׂרָפוֹת אִשׁ : 35 יָמֵי כֶּעָל : 36
נִשְׁמַחָה בְּכָל-יָמֵינוּ : 37 בְּיָמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל : 38 לֹא
זָכַרְתָּ אֶת-יָמֵי נְעוּרֶיךָ : 39 מֵאִם הָעַם הַזֶּה אֵת מִי הַשְׁלַח :
40 יְהוּהָ הַפֶּה אֶת-מִימֵיהֶם לְדָם : 41 הִמָּךְ עַל-רֹאשְׁךָ : 42 אֵלֶּה
רֵאשֵׁי בֵית אֲבוֹתֶם : 43 הַגְּבוּרִים יִרְדּוּ שְׂאוֹל בְּכָלִי מִלְחַמָּתָם :
44 כָּל-אֲנָשֵׁי מִלְחַמָּתְךָ נִפְּלוּ בְּיוֹם רָעָה :

^a See 117, 6. ^b See 93, b. ^c See Exercise 18, note g. ^d See 91, III. d. ^e Supply the copula. ^f See 114, Obs. 3. ^g See 76, 3. ^h See 87, 1, b. ⁱ See 110, d. ^k 'He who guards...' ^l See 114, 1. ^m See 77. ⁿ See 128, b, 3. ^o See 120, a. ^p Accusative of direction : 208, 1.

Write in Hebrew

1. Where is my father? 2. Blessed (be) thy brethren, the men of thy father's house. 3. This is his first-born son. 4. Lot was Abram's nephew (son of the brother of Abram). 5. Abram was Lot's uncle (brother of the father of Lot). 6. Joab was David's nephew (son of the sister of David). 7. Your children (sons) are like theirs (their children). 8. This old woman hates all her grandchildren (i. e. sons of her sons). 9. Their daughter is my son's wife. 10. Moses took with him his wife and (his) children. 11. Moses went down to Egypt to visit his brethren the Hebrews. 12. Your fathers,—where are they? 13. The children (sons) of Israel forgot (*imperf.* 117, 4) the God of their father. 14. I shall rejoice in Jehovah all the days of my life. 15. In the days of our fathers, the famine was very severe. 16. The men and women of that city (98) despise the God of their youth (143, 2, c). 17. Our wives are Jewesses (142, b). 18.

The houses of Egypt are burned with fire, and its (fem.; 64, *a*) waters are dried up. 19. The words of this fool's mouth are like the waters of a river. 20. Where are the weapons of your men of war?

THE NUMERALS.

145. Remarks on the Forms. Excepting **אֶחָד** *one*, which is an adjective, the cardinals are properly collective nouns, or abstract numerals, like *triad*, *pentad*, *score*; they are construed accordingly.

Obs. 1. The numbers from *one* to *ten* have forms for both (*a*) genders and (*b*) states. 2. In those beyond, up to *nineteen*, gender alone (in general) is recognised. 3. The *tens* (20, 30, &c.) have but one form for both genders and states. See the paradigm.¹

146. Syntax. (1) Only the numeral **אֶחָד** follows the rule regarding attributives (53).

Thus **אֶחָד יוֹם** *one day*, **אֶחָד שָׁנָה** *one year*.

(2) The forms for *two* agree in gender with their noun; but, in the case of numbers *three* to *ten*, feminine forms combine with nouns masculine, and conversely.

Thus **שְׁנֵי אַנְשִׁים** *two men*; **שְׁתֵּי נָשִׁים** *two women*, or *wives*; **שְׁלוֹשׁ אַמּוּת** *three cubits*; **אַרְבַּעַת בָּנָיו** *his four sons*.

(3) The numbers *two* to *ten* stand mostly (*a*) in the construct state *before* their nouns, which then, in general, assume the plural form; (*b*) less frequently, the numeral is in the absolute; and (*c*) only seldom is the numeral found in the absolute *after* its noun.

For instance, *three sons* may be rendered thus:—

(1) **שְׁלֹשַׁת בָּנִים** (three of sons : trio of sons)

(2) **שְׁלֹשָׁה בָּנִים** (three sons : a trio, sons)

(3) **בָּנִים שְׁלֹשָׁה** (sons three : sons, a trio)

147. Observe these formulæ:—

- | | |
|---|---|
| 1. These three years (past) = שְׁלֹשׁ שָׁנִים | 2. You two = אַתָּה וְאֲנִי |
| 3. Seven years old = שִׁבְעַת שָׁנִים ² | 4. The two kings = שְׁנֵי מְלָכִים |
| 5. These two kings = שְׁנֵי מְלָכִים הָאֵלֶּה | 6. Thy two sons = בָּנֶיךָ |
| 7. The cherub was ten cubits = עֶשְׂרֵי אַמּוּת הַכְּרֻב | |

¹ On the use of the letters of the alphabet as numbers, see 2, 3.

² The expression is applied to the lower animals as well as human beings: of course, **שִׁבְעַת** is used for the feminine.

Exercise 29.

מִדָּה dimension	כַּפּ וְכַד cup, bowl	גְּבוּהַ height	עֵרֶשׂ (1) bed
קֶצֶב (2) form, shape	דְּמוּת likeness	זֶרֶת span	אָרְךָ length
מְנוּרָה candlestick	חֲלִיקָה change	שָׁבוּעַ week pl. יָמִים, וְחַבְבֵּי	רוֹחַב breadth

See also the numerals 1—10 in the paradigm.

1 שְׁאֵלָה אַחַת אֲנֹכִי שָׁאֵל מֵאַתָּךְ: 2 מִדָּה אַחַת וְקֶצֶב אֶחָד
 לְשְׁנֵי הַכְּרוֹבִים: 3 שְׁנֵי נְעָרָיו עִמּוֹ: 4 שְׁתֵּים בְּשָׂאֵלְתִי מֵאַתָּךְ:
 5 הֵיזְדַּנְא לִי שְׁתֵּי בָנוֹת: 6 שְׁנֵיהֶם לֶבֶדֶם בְּשָׂדֶה: 7 לְמָה
 אֲשַׁבֵּל גַּם-שְׁנֵיכֶם יוֹם אֶחָד:^a 8 בְּנֵי צְרוּיָה שְׁלֹשָׁה: 9 שְׁלֹשֶׁת
 בְּנָיו הִלְכוּ בְּמִלְחָמָה: 10 הִלְכוּ בְּרֶדֶךְ הַיָּד וּשְׁלָמָה לְשָׁנִים
 שְׁלוֹשׁ: 11 מִדָּה אַחַת לְשְׁלֹשָׁתָם:^b 12 רֹחַב הַיְרִיעָה אַרְבַּע
 בָּאָמָה: 13 בְּמִנְרָה אַרְבַּעַה גְּבִיעִים: 14 דְּמוֹת אֶחָד לְאַרְבַּעַתָּם:^c
 15 לְבִנְיָמִן נָתַן יוֹסֵף חֶמֶשׁ חֲלָפֹת שְׂמֹלֹת: 16 יְלָדְתִי לוֹ שֵׁשׁ
 בָּנִים: 17 שְׁשֶׁת הָרָשִׁים יָשַׁב-שָׁם: 18 גָּבְהוּ שֵׁשׁ אַמּוֹת וּזְרָת:^d
 19 בֶּן-שֶׁבַע שָׁנִים יְהוֹאֵשׁ בְּמִלְכוֹ: 20 לָכֶהָן מְדִין שְׁבַע בָּנוֹת:^e
 21 שְׁבַעַה שְׁבַעַת הַסֶּפֶר-לֶךְ: 22 וּמְרִי מֶלֶךְ שְׁבַעַת יָמִים: 23 בֶּן
 שְׁמֹנֶה שָׁנָה יֵאָשִׁיחוּ בְּמִלְכוֹ: 24 שְׁמֹנֶה אֵלֶּה יְלָדָה מִלְכָּה: 25
 עָרְשׁוֹ עָרֵשׁ בְּרוֹל תִּשַׁע אַמּוֹת אַרְבָּה: 26 רֹחַב הַפֶּתַח עָשָׂר
 אַמּוֹת: 27 עֶשְׂרֵת בְּנֵי הָמֶן צָרַר הַיְהוּדִים הָרְגוּ: 28 עֶשְׂרֵה
 אֲנָשִׁים אֵתוּ:

^a Dative of possession. ^b 'Two [things]...': see 63, *Obs.* ^c See 110, *d.*
^d See 19, 4. ^e See 108, *a.* ^f See 118, 2, and 117, 8. ^g See 114, *Obs.* 3.
^h 'in one day.' See 208, 4. ⁱ See 71, 2. ^j See 24, 6 and 7. ^k 'when he
 began to reign.' See 124. ^l See 80, 3, *a.* ^m 'they (viz. the Jews) slew.'

Write in Hebrew

1. Both of them have (To the two of them there is : cf. no. 2 above) one brother and one sister.
2. Both of us are very old.
3. His two wives have born him two daughters.
4. My two brothers have gone to the war.
5. We have not eaten flesh these two weeks (147, 1).
6. These three men (147, 5) have no bread.
7. These are my three

daughters. 8. Where are thy three sons? 9. The length of that curtain is three cubits (cf. 12, above). 10. This child is three days old. 11. I have four sons and five daughters. 12. In Jerusalem we dwelt four weeks. 13. These are the four elders. 14. The length of my bed is four cubits. 15. We four are brethren. 16. I am bereaved of my five children. 17. The five bowls of the candlestick (are of) gold. 18. We have sold our five cows. 19. The five of them are shepherds. 20. Who are those six Jews? 21. My ass is six years old. 22. The king's two wives bore him six sons and four daughters. 23. For these nine months, we have not slaughtered nine ewe-lambs. 24. Those ten horns are ten kingdoms. 25. Their son is eight years' old, and our daughter is seven years old. 26. The seven priests stood beside the seven golden candlesticks.

THE NUMERALS (*continued*).

148. (a) *Forms from 11 to 19.* These numbers are expressed by prefixing to *ten* (modified into עָשָׂר , עֶשְׂרֵה) the proper units,—as we make *thirteen* (i. e. three-ten, Ger. *dreizehn*). Of units thus employed, the *absolute* form of the *feminine* is joined with a noun in the *masculine*, and the *construct* of the *masculine* with a noun *feminine*. *Eleven* and *twelve* show some anomalies: see the paradigm.

(b) *Syntax.* These numerals mostly succeed their nouns, put in the plural form: some nouns in frequent use (as יוֹם *day*, אִישׁ *man*, שָׁנָה *year*, נֶפֶשׁ *soul*) are singular, and then succeed the numeral.

Thus $\text{אַרְבָּעֵ עָשָׂר עָרִים}$ *fourteen cities*, but $\text{שְׁלֹשׁ עָשָׂר שָׁנָה}$ *thirteen years*. Cf. *two foot, four year old, &c.*

Observe the formula אִישׁ הָעֶשְׂרִים *the twelve men*.

149. (a) *Forms of the tens.* The tens append the plural-ending ים to all the unit-forms from 3 to 9: but 20 is derived from 10, not 2: all these are unchangeable. See the paradigm.

(b) *Syntax.* The tens, in general, precede their nouns, which in this case are mostly singular; but, if the noun precede, it must assume the plural form.

Thus, in Lev. 27: 5, we have both עֶשְׂרִים שָׁנָה *twenty years*, and עֶשְׂרִים שָׁנָה *twenty shekels*; but עֶשְׂרִים אַמּוֹת *twenty cubits*, 2 Chr. 3: 3.

150. (a) When tens and units are combined, *Waw* must be employed: the early writers commonly place units first (thus, *five and thirty*), but later writers mostly place them last (*thirty and five*).

(b) Nouns with such compound numerals are mostly placed (1) *behind* them, in the singular; (2) in later books, especially, they are *prefixed*, and put in plural form; (3) sometimes they are repeated with each element found in the numeral.

E. G. (1) 1 Kings 20:1, *thirty and two kings* וְשָׁלֹשִׁים וְשְׁנַיִם מְלָכִים, but Num. 7:88, *twenty and four heifers* עֲשָׂרִים וְאַרְבָּעָה קָרִים (2) עָרִים (3) וְעָרִים וְעָרִים וְעָרִים *twenty-two cities*, Josh. 19:30. Cf. Ezra 8:35; Neh. 7:26. (3) וְשִׁבְעִים וְשָׁנָה וְשִׁבְעִים וְשָׁנָה *five and seventy years*, Gen. 12:4.

151. (1) The higher numerals (*hundred, thousand, &c.*) are construed like the units 2—10 (see 146, 3).

E. G. a *hundred years* מֵאָה שָׁנָה Gen. 25:7, or מֵאָה שָׁנָה Gen. 17:17. אֶלְפָּה *a thousand years*, Ps. 90:4; אֶלְפָּה *a thousand darics*, Ezra 8:27.

(2) Large compound numbers are expressed according to the rules already given (in 150): we may take, first, either the highest or the lowest numeral. The noun may be put first, or last, or after each numeral. See Gen. 5:18; 23:1; Ex. 6:16.

Observe the phrase: כֶּבֶד הַקֶּסֶף *the hundred talents of silver*.

Exercise 30.

מְעַלָּה upwards קוֹחַ height תֵּבָה ark, chest מְנֻסָּה wave-offering
נִכְרַח prevail מִשְׁקָל weight שָׁקַל weigh, weigh out קְהָל congregation

1 מִדָּה אַחַת לְעִשְׂתֵּי עֶשְׂרֵה יָרִיעֵת: 2 אֶחָד עָשָׂר יוֹם מֵחֹרֵב
דֶּרֶךְ הַר-שִׁעִיר עַד קָדֵשׁ בְּרִנְעֵ: 3 שְׁתַּיִם עֶשְׂרֵה שָׁנָה עֲבָדוּ
הַמְּלָכִים אֶת-כְּדָרְלִעָמֶר: 4 שְׁבַע יִשְׂרָאֵל שָׁנִים עָשָׂר: 5 כָּל-
עָרֵיהֶם שְׁלֹשׁ-עֶשְׂרֵה עִיר: 6 כָּל-נַפְשֵׁי אַרְבַּעַה עָשָׂר: 7 חֲמִשׁ
עֶשְׂרֵה אִמָּה מְלֻמְעָלָה גִבְרֵי הַיָּם: 8 שְׁמֹנֶה עֶשְׂרֵה אִמָּה קוֹמַת
הָעַמּוּד: 9 זֶה עָשָׂרִים שָׁנָה אֲנֹכִי עֹמֵד: 10 יוֹסֵף בֶּן-שְׁלֹשִׁים
שָׁנָה בַּעֲמֻדוֹ לְפָנַי פָּרַעַה: 11 חֲמִשִּׁים שְׁקָלִים מִשְׁקָלוֹ: 12 נְחֹשֶׁת
הַתְּנוּפָה שְׁבַעִים כֶּבֶד: 13 בֶּן-עָשָׂרִים וְאַחַת שָׁנָה צְדָקִיהוּ
בְּמִלְכוֹ: 14 כָּל-הַמְּלָכִים שְׁלֹשִׁים וְאַחַד: 15 הִנֵּה אֲנֹכִי הַיּוֹם

בְּנֵי-חַמֵּשׁ וְשִׁמְנַיִם שָׁנָה : 16 מֵאָה מִכֶּם רַבְבָּה יִרְדְּפוּ : 17 שְׁלֹשׁ
 מֵאוֹת אִמָּה אֶרְךְ הַחַיָּה חַמְשִׁים אִמָּה רַחֲבָה וְשִׁלְשִׁים אִמָּה
 קוֹמָתָה : 18 רָכַב אֱלֹהִים רַבְתָּיִם : 19 מִסְפָּרָם עֶשְׂרִים וְשָׁנִים
 אָלֶף וְשֵׁשׁ מֵאוֹת : 20 אֵלֶּה יְמֵי שְׁנֵי-חַיֵּי אַבְרָהָם מֵאֵת שָׁנָה
 וְשִׁבְעִים שָׁנָה וְחַמֵּשׁ שָׁנִים : 21 כָּלֶם מֵאֲתָיִם וְשָׁנִים עֶשֶׂר : 22
 הָעַם בְּשֵׁשׁ מֵאוֹת אִישׁ : 23 עֲשָׂרַת אֲלָפִים כְּבָר־כֶּסֶף אֲשֶׁקוּלָּה :
 24 כָּל־הַקֹּהֵל כְּאֶחָד אַרְבַּע רַבּוּא אֲלָפִים שְׁלֹשׁ מֵאוֹת שָׁשִׁים :
 25 עַבְדֵיהֶם וְאִמְהַתֵּיהֶם * שִׁבְעַת אֲלָפִים שְׁלֹשׁ מֵאוֹת שְׁלֹשִׁים
 וְשִׁבְעָה : 26 בְּנֵי-שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ אַרְבַּעִים שָׁנָה מָלָךְ :
 בְּחַבְרוֹן מָלָךְ עַל־יְהוּדָה שִׁבְעַת שָׁנִים וְשֵׁשׁ חֳדָשִׁים וּבִירושָׁלַם
 מָלָךְ שְׁלֹשִׁים וְשֹׁשׁ שָׁנָה עַל כָּל־יִשְׂרָאֵל וְיְהוּדָה :

^a Deut. 1 : 2. ^b Every soul, i. e. all the souls. ^c Cf. 215, 4. ^d I am
 i. e. I have been : cf. 110, a, 2; also the like idiom in French and in Greek (as
 Luke 15 : 29 ἰδοὺ, τοσαῦτα ἔτι δουλεύω σοι). ^e See Exercise 29, note l.
^f See 79, 3. ^g The preposition ב, joined with numbers, or other words indic-
 ative of measurement, marks an approximation,—‘about.’ ^h See 116, Rem. 1.
ⁱ ‘as one,’ i. e. together. ^k See the list of irregular nouns, p. 104.

Write in Hebrew

1. The shepherd has eleven sons. 2. Thy servants are twelve brethren. 3. Where are the thirteen talents (148, Obs.)? 4. We shall sacrifice twelve ewe lambs. 5. The elders of our city are nearly fourteen in number. 6. His whole (= All his) family are fifteen souls (148, b). 7. The damsel is seventeen years of age. 8. We dwelt in that city eighteen months. 9. My brother is nineteen years old. 10. Weigh out twenty talents in the balance. 11. Let all his people mourn (117, 3, c) for their king twenty-one days. 12. We have captured twenty-two cities. 13. The number of the elders of this city is twenty-four. 14. The children of Israel ate the manna forty years in the wilderness. 15. The weight of the iron is about eighty talents. 16. From that time ye shall count fifty days. 17. The gold is fifty shekels. 18. The number of his servants is about two hundred. 19. Let me sell thee a hundred oxen. 20. The hundred soldiers (151, Obs.) were with him. 21. The number of the slain is three hundred and fifty-seven.

THE ORDINALS, DISTRIBUTIVES, &c.

152. To form the ordinals from 2 to 10, the termination '־ is added to the ground-form of the cardinals; in the majority of instances, another '־ is interposed before the final radical. The feminines end commonly in ת'־, seldom ה'־. 'First' is expressed by ראשון, from ראש, *head*.

Obs. The feminines are used to indicate fractional parts, as שלישית *a third*; also these masculines, חצי or חצי a *half*; רבע and רבע *a quarter*; חמישית *a fifth*; עשירית *a tenth*.

153. Beyond the number 10, Hebrew has no peculiar form for ordinals; the cardinals are used instead, and then mostly *succeed* the noun put in the construct state.

Thus שנת עשרים ושבע *the twenty-seventh year*, 1 Kings 16:10; on the other hand, we also have ארבע עשרה שנה *the fourteenth year*, Gen. 14:5.

Obs. 1. יום *day*, and שנה *year* are frequently repeated both before and after such a numeral; thus שש מאות שנה *in the six hundredth year*, Gen. 7:11.

Obs. 2. In dates, the cardinals are often used even for numerals under eleven; as 1 Kings 15:28, שלוש בשנת *in the third year*.

Obs. 3. Words commonly employed in measurements &c., as *day, month, shekel, piece, ephah, loaf, &c.*, are frequently left unexpressed; thus אלף שקל *a thousand [pieces] of silver*.

Note the following formulæ:—

(1) *In the second year of Darius*=בשנת שנים לדריוש. Cf. 98, a.

(2) *On the first day of the month*=ביום אחר לחודש, or ביום אחר לחודש (Obs. 3).

154. (a) The repetition of a cardinal supplies the want of special forms for true *distributives*; thus Gen. 7:9, שנים שנים *two by two*.

(b) From lack of special forms for *numeral adverbs*, Hebrew employs (1) the feminines of cardinals, as אמה *once*, שנים *twice*, (2) rarely the feminines of ordinals, as שנית *a second time*, or (3) certain nouns, as שבעת בנים *seven times*, Gen. 31:7; פעמים *twice* (lit. *two beats with the foot*), שלש רגלים *thrice* (lit. *three feet*).

(c) *Multiplication* is expressed by the dual, as ארבעתים *fourfold*.

Exercise 31.

פָּסַח	cut, carve, hew	לָבָן	white	פָּסַע	strike, blow (a	פֶּסַח	Passover
לִיחַ	tablet, table	שָׁחֹר	black		trumpet)	חַג	feast, festival
וּחַ	pl.	בְּרִד	spotted	חָרַשׁ	cut, fabricate,	עֹמֶר	omer (a measure)
מִרְכָּבָה	chariot	עֵמֻד	(²) pair, yoke		plough	אֵיפָה	ephah
אָדָם	red, ruddy	שַׁבָּת	Sabbath	עֶרֶב	(¹) evening	אִישׁ	man

1 פֶּסַח-לֶךְ^a שְׁנֵי-לוּחוֹת אֲבָנִים בְּרֵאשִׁימִים : 2 לֹא-אָכַל יְהוֹנָתָן
 בְּיוֹם-הַחֹדֶשׁ הַשְּׁנִי^b לַחֵם : 3 בַּמִּרְכָּבָה הִרְאֵשְׁנָה סוּסִים אֲדָמִים
 וּבַמִּרְכָּבָה הַשְּׁנִית סוּסִים שְׁחֹרִים וּבַמִּרְכָּבָה הַשְּׁלִישִׁית סוּסִים
 לְבָנִים וּבַמִּרְכָּבָה הָרְבִיעִית סוּסִים בְּרִדִים : 4 בַּשָּׁנָה הַשְּׁשִׁית
 בִּשְׁשִׁי^c בַּחֲמִשָּׁה לַחֹדֶשׁ אָנִי יוֹשֵׁב בְּבֵיתִי וְזִקְנִי^d יְהוּדָה יוֹשֵׁבִים
 לִפְנָי : 5 יוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ : 6 בַּפֶּעַם הַשְּׁבִיעִית
 תִּקְעוּ הַבָּהֳנִים בַּשּׂוֹפְרוֹת : 7 בַּשָּׁנָה הַתְּשִׁיעִית לְהֵאֱשֹׁעַ לְכַד מִלְּךְ
 אֲשׁוּר / אֶת-זַמְרוֹן : 8 בַּשָּׁנָה אַחַת-עֶשְׂרֵה שָׁנָה לְיוֹדָם מִלְּךְ^e
 אַחֲזִיהַ עַל-יְהוּדָה : 9 אֱלֹהֵי־שֵׁעַ חֹדֶשׁ^f שְׁנַיִם-עָשָׂר צְמָדִים לִפְנָיו
 וְהוּא בַשָּׁנִים-הָעֶשְׂרִי : 10 בַּשָּׁנָה עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה לְיוֹאָשׁ
 מִלְּךְ יְהוּדָה מִלְּךְ יְהוֹאָחָז עַל-יִשְׂרָאֵל : 11 בַּחֹדֶשׁ הָרִאשׁוֹן
 בְּאַרְבַּעַת עָשָׂר לַחֹדֶשׁ בֵּין הָעַרְבִים^g פֶּסַח לַיהוָה : 12 בַּחֲמִשָּׁה
 עָשָׂר יוֹם לַחֹדֶשׁ הָזֶה חַג הַמִּצּוֹת לַיהוָה : 13 בְּאַחַת וְשֵׁשׁ-מֵאוֹת
 שָׁנָה בְּרֵאשׁוֹן בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ : 14 הִנֵּה
 בְּיָדִי רֶבַע שֶׁקֶל בָּסָף : 15 הָעֶמֶד עֲשִׂירִית הָאָפָה הוּא : 16 עוֹד
 בָּהַ עֲשִׂירִיהַ : 17 לְקַחְתִּי בְּיָדִי עֶשְׂרֵה לַחֵם : 18 לְבַנְיָמִן נָתַן
 יוֹסֵף שְׁלֹשׁ מֵאוֹת בָּסָף : 19 תִּקְעֶנּוּ תְרוּעָה שְׁנִית : 20 שְׁתִּים^h זָוִיⁱ
 שְׁמַעְתִּי כִי עָז לְאֱלֹהִים : 21 רַחֵן שִׁבְע־פַּעְמִים בְּיַרְדֵּן וַטְהַר^j :
 22 הֵן-כָּל-אֱלֹהֵי יִפְעַל-אֵל פַּעְמִים שְׁלֹשׁ עַם-גִּבּוֹר :

^a See 116, Rem., 2. ^b The adjective is of course the attributive of 'day :'
 cf. 82, Obs. ^c See 153, Obs. 3. ^d See 129, Obs. 2. ^e See 76, Exception 2.

See 80, 3. See 110, i. ^a 'Elisha was ploughing, [with] ...' 'with the twelfth:' see 148 *Obs.*, and 153. ^b 'between the two evenings,' *i. e.* either the interval between sunset and complete darkness (as the Karaites and Samaritans hold,—and this view agrees best with Deut. 16 : 6), or the space between the decline of the sun and complete sunset (as Rabbinical writers maintain). See 80, *Note*, c. ^m 'in it,' *viz.* in the land. See 154, b, 1. See 84, 2, and 86, *Rem.* 3. See 119, *Obs.* 1. See 44. ^s 'twice, [yea] thrice,' *i. e.* often; Job 33 : 29.

Writes in Hebrew

1. Saul was the first king in Israel, and David the second. 2. This is the first and the great commandment; and the second is like it. 3. Moses broke the first two tables of stone (80, 1). 4. The third gate is (of) iron, and the fourth brass. 5. This is his third wife. 6. The fourth heifer is red. 7. I am my father's fifth son. 8. His fifth daughter is five years old. 9. The sixth sign was very terrible. 10. The sixth curtain is five cubits long. 11. The seventh plague on Egypt was hail. 12. The seventh and eighth horses (the seventh horse and the eighth) are black. 13. The king's messenger sounded with the eighth trumpet. 14. On the seventh day, thou shalt rest from all thy work (135, *Obs.* 1). 15. I do not remember the tenth name. 16. This is his eleventh year. 17. In the fifth year of our king (153, *Note* 1), the famine was very severe. 18. In the third year, in the fourth month, on the thirteenth day of the month (*cf.* no. 4, above), the king of Egypt captured their city. 19. In the thirty-seventh year (*cf.* no. 11), his two sons fled from the country. 20. In the three hundred and forty-fifth year, the kingdom ceased. 21. The shepherd sold his lambs by sevens. 22. Wherefore hast thou deceived me these three times? 23. Let us send the messenger a second time. 24. The soldiers were standing by fours. 25. A seah is the third of an ephah (*cf.* no. 15). 26. A span is the half of a cubit. 27. I have reaped sevenfold from my fields. 28. We have received tenfold from the Lord.

DEGREES OF COMPARISON.

155. The Hebrew language has no special forms for marking the 'degrees' in adjectives. From want of these, it takes some words already used in other ways.

A. What we call the *Comparative Degree* is commonly expressed (a) by inserting **כִּי** before the word which takes the lower place in the comparison.

Thus **חָכְמָה טוֹבָה מִכֹּחַ מְגִבֵּרָה** *wisdom is better than strength* Eccl. 9 : 16.

(b) When but two objects are compared, the article may be sufficient to express the difference.

Thus, with reference to their mother Rebekah, Esau and Jacob are called respectively **בְּנֵה הַגְּדוֹל** and **בְּנֵה הַקָּטָן** Gen. 27 : 15, 42 ; of the two sons of Joseph, Ephraim is called **הַצְּעִיר** Gen. 48 : 14.

(c) Both the article and **כִּי** may be employed.

Thus **אָחוֹתָי הַקְּטָנָה כִּמְרָר** *thy younger sister* Ezek. 16 : 46.

Observe the expressions :—(1) **כְּבִד כִּמְנִי** *too heavy for me* Num. 11 : 14.

(2) **גָּדוֹל כִּנְשׂוּאָה** *too great to bear* Gen. 4 : 13.

הַזִּק מְרַבּוֹ הַמְּלָחָמָה *the battle was too strong for him* 2 Kings 3 : 26.

156. B. For marking the *Superlative*, Hebrew has choice of several modes :—

1. The article is often merely prefixed to the simple adjective (or positive) : **הַסֵּל הַעֲלִיּוֹן** *the topmost basket*.

2. The simple adjective may be enough, if otherwise it be quite clear that the superlative is meant.

Thus, **כָּל-הָעָם מֵהַקָּטָן וְעַד הַגָּדוֹל** *all the people, from the least to the greatest* Jer. 42 : 1.

3. A pronoun may be suffixed to the adjective : **מֵהַקָּטָן וְעַד הַגָּדוֹל** *from the least to the greatest of them* Jer. 6 : 13.

4. The adjective (or verb) may take **כִּלְכָּל** (*than all*) between it and the object with which it is compared.

Thus **גָּדוֹל מִכָּל-בְּנֵי-מִזְרָח** *greater than all (i. e. the greatest of all) the sons of the East* Job 1 : 3.

5. A noun may be used twice,—first, in the construct singular, then in the plural absolute.

E. G. Cant. 1 : 1 **שִׁיר הַשִּׁירִים** *the Song of songs* ; cf. Gen. 9 : 25 *a servant of servants* ; so, *king of kings* &c.

6. Similarly, construct adjectives are placed before plural or collective nouns.

Thus **רָעֵי גוֹיִם** *the worst of the nations*, Ezek. 7 : 24 ; **בְּנוֹן בְּנָיו** *the youngest of his sons*, 2 Chron. 21 : 17.

7. An adjective, with or without the article, is sometimes placed before a noun preceded by the preposition **כִּי**.

Thus **הַיְפָּה בְּנָשִׁים** *the (most) beautiful among women* Cant. 1 : 5.

157. A more indefinite superlative ('superlative of eminence') may be expressed either (a) by simple repetition of the adjective, or (b) by appending words like **מאד** *very*, &c.

Thus Eccl. 7 : 24 **עמק עמק** *deep, deep* (i. e. very deep); **גדול** or **גדול מאד** *very great*.

Exercise 32.

שכן neighbour, in-	חיה wild beast	עני afflicted; meek	תקם thing devoted
habitant (20)	גבה high, proud	דל weak, poor	משפחה family (156,
רחוק distant	עצום strong	אלה family; thou-	Obs. 1)
אז then <i>adv.</i>	עצם be or become	סנד sand	קגן shield
מתוק sweet	strong	צעיר small, young	שכר reward

1 טוב שכן קרוב מאד רחוק: 2 טוב לי אז מעתה: 3
ממתוק מדבש ומה עז מארי: 4 לא טוב אנכי מאבתי:
5 צדיק אתה מפני: 6 אנכי טוב לך מעשרה בנים: 7 טובים
השנים מן-האחד: 8 טוב אחרית דבר מראשיתו טוב ארך-
רוח מנבה-רוח: 9 איננו גדול בבית הזה מפני: 10 הנה עם
בני ישראל רב ועצום מפני: 11 עצמת מפני מאד: 12 אהבת
רע משוב: 13 אהבתי מצותיך מזהב: 14 הוא אחי הגדול
מפני: 15 אחיו הקטן יגדל מפני: 16 ללבן שתי בגות שם
הגדלה לאה ושם הקטנה רחל: 17 אחתה הקטנה טובה
ממנה: 18 דוד הוא הקטן ושלשה הגדלים הלכו אחרי שאול:
19 ישראל אהב את-יוסף מבל-בניו: 20 ארור אתה מבל-
הבדמה ומבל חית השדה: 21 האיש משה עניו מאד מבל-
האדם אשר על-פני האדמה: 22 הנה אלפי הדל במגשה
ואנכי הצעיר בבית אבי: 23 משפחתי הצערה מבל-משפחות
שבת בנימן: 24 יהוה אלהיכם הוא אלהי האלהים ואדני
האדנים: 25 כל-הרם קרש-קדשים הוא ליהוה: 26 אהרון
ובניו לכל מלאכת קרש הקדשים: 27 אנכי מגן לך שכרך

הַרְבֵּה מְאֹד : 28 הַפְּיִים גְּבֵרוּ מְאֹד מְאֹד עַל-הָאָרֶץ : 29 הַמְּקוֹם
 צַר מִמֶּנּוּ : 30 רַב מִמֶּדָּה הַדְּרֹךְ : 31 יָרַחַק מִמֶּדָּה הַמְּקוֹם : 32
 הָאֲנָשִׁים הָאֵלֶּה קָשִׁים מִמֶּנִּי : 33 אֲתָם הַמְּעַט מִכָּל-הָעַמִּים :
 הֵן לִי הַשָּׁמַיִם וְשָׁמַי הַשָּׁמַיִם : 34

^a See 88, 1. ^b See 93, b. ^c Eccl. 7 : 8. ^d See 139, II. *Obs.* 1. ^e Dative of possession. ^f 'the youngest' *vis.* of all his father's family. ^g See 147, 4. ^h Supply the copula. ⁱ 'a most holy [thing];' cf. 156, 5. ^k See 135, *Obs.* 1. ^l 'the most holy [place];' on this and the form in the preceding sentence, see 133, 2. ^m See 125, 5. ⁿ See 155, *Obs.* 1. ^o See 71, I. 2.

Write in Hebrew.

1. The lion is stronger than the ass. 2. Ye are more righteous than they. 3. It is better to fear (123, 1) God than rule over kingdoms. 4. The woman is more righteous than her husband. 5. We are not more holy than you. 6. That woman is more beautiful than her daughter. 7. Your daughters are more beautiful than mine (*i. e.* my daughters). 8. This curtain is broader than that (curtain). 9. Solomon was the wisest man (156, 4 ; and cf. 21, above). 10. Her father is the oldest (man) in the village (156, 7 ; and cf. 22, above). 11. Who was the strongest man ? 12. This lad is the youngest of his father's family. 13. These are his three youngest daughters (cf. 18, above ; and 147, 6). 14. Who is the nearest to the city ? 15. Jehovah is the King of kings. 16. Canaan was a servant of servants. 17. Jehovah sits (110, *d*) in the highest heavens (heaven of heavens). 18. You are not too old to learn. 19. The wells are too far for my cattle. 20. The river is very broad (157, *a*). 21. Those mountains are very high. 22. My servants are too wise to ask this (155, *c*, 1). 23. Our father is too old to judge this people any more (*i. e.* still). 24. The men are stronger than their wives, but the women are wiser than their husbands (55, *a*).

WAW CONVERSIVE.

A. JOINED WITH THE PERFECT.

158. Besides its mere connective power, Waw, joined with certain portions of the verb, sometimes possesses a 'conversive' force. Thus, (A) prefixed to the *Perfect*, it not merely joins this form with what precedes, but also (mostly) gives the verb the sense of an *imperfect* (or imperative). In this case, the conjunction has been designated 'Waw Conversive' ¹ of the Perfect.'

1. It is essential that the verb should *immediately succeed* the Waw; thus וְשָׁמַר *he kept*, but וְשָׁמַרְתָּ *and he will keep*, &c. (see the various possible meanings of the imperfect, in 117, and cf. nos. 1, 2, 3, 4 &c. in the Exercise), or *let him keep* (see other examples of perfects converted into imperatives, in nos. 18, 19, 20, 22, 23, 24, 28, 29 of the Exercise). Waw, followed by some other word which intervenes between it and the verb, has no conversive force, except sometimes in poetry; accordingly, to express *and he will not keep*, we must write וְשָׁמַר לֹא, since וְשָׁמַר לֹא signifies *and he did not keep*.

2. Only the perfect and the imperfect (161, b) may be thus converted. When Waw has no conversive power—but this is rare with the perfect—it is said to be 'weak,' or merely copulative, as in וְנָפְלוּ וְנָשְׁבוּ *they have stumbled and fallen* Jer. 46 : 6; see further Ezek. 22 : 29, Ps. 20 : 9.

159. (a) The *punctuation* of this Waw is like the simple copulative (69).

Thus וַיִּדְבְּקוּם, וַיִּשְׁמְרוּם, וַאֲמַרְתֶּם, וְאָמַרְתָּ.

(b) The *tone* is carried to the final syllable, if not already there—except (1) in the 1st. person plural of all verbs, (2) in the 3rd pers. sing. fem. and 3rd pers. plural of the Hiphil [164], (3) immediately before the tone-syllable of another word, (4) in Pause, and (5) in the Qal of Verbs 'Lamed Aleph,' and Verbs 'Lamed He' [192, 194].

E. G. אָכַלְתָּ *thou hast eaten*, becomes אֲכַלְתָּ *and thou shalt eat* (or *and eat, imp.*), but אֲכַלְתָּ and וְאֲכַלְתָּ Deut. 14 : 26; mark also וְשָׁמַרְנוּ *and we shall keep* (or *and let us keep*), and וְקָרָאתָ *and thou shalt call*.

¹ Ewald and other modern Grammarians prefer to call it *Waw Consecutive*, since it marks sequence, progression, &c. For a full discussion of Waw conversive of the Perfect, see Driver on the Hebrew Tenses, chap. viii.

160. Besides possessing conversive power, this 'Strong Waw' may indicate various ideas, which require to be rendered in English by special conjunctions; these must be determined in each case by the context.

Thus, the Waw may mark (a) simple connection [*and*]; see nos. 1, 4, 13, &c. in Exercise: (b) purpose [*in order that*]; see nos. 15, 16, 17, 27: (c) inference or consequence [*therefore*]; see nos. 20, 24, 29: (d) the apodosis in conditional sentences [*if ...then...*]; see nos. 5, 26, and even such sentences as 21, 28.

Exercise 33.

קָאָף gather, collect,	קָחֹל dancing	אָמֵן verily, Amen	כֹּרֶן corn
take away	יָחֶדוּ together	יָרַשׁ take possession,	צָעַק cry out (for
תְּבוּאָה fruit, produce	שָׁלַח table	פָּסַד possess	help)
יָבֵשׁ dry land	אָכַל food	מִשְׁמָרָה charge, custody	צָבַר store up

1 תוֹבַח וְאָכַלְתָּ בָשָׂר: 2 בְּנִיחָם יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת־
 יְהוָה: 3 אֲרִיזִין וְטִהַרְתִּי: 4 שֵׁשׁ שָׁנִים תוֹרַע אֶת־אֶרֶץ וְאִסַּפְתָּ
 אֶת־תְּבוּאָתָהּ: 5 אִם לֹא יִשְׁמְעוּ לְקִלְךָ וְלִקְחַתָּ מִמִּימֵי הַיָּאֵר
 וְשִׁפְכֶתָּ הַיְבֵשָׁה: 6 אִו תִּשְׂמַח בְּתוּלָה בְּמַחֹל וּבַחֲרִים וּזְמִנִים
 יַחְדָּו וְהִפְכֶתִי אֲבָלִם לְשִׁשׁוֹן: 7 בְּבִקְרֵי תִשְׁבְּעוּ לָחֶם וְיִדְעַתֶּם
 כִּי אֲנִי יְהוָה: 8 הִמְדָּה יִקְרְבוּ אֶל־שְׁלַחְנֵי וְשָׁמְרוּ אֶת־מִשְׁמָרְתִּי:
 9 לִיהוָה הַמְלַחְמָה וְנָתַן אֶתְכֶם בְּיַדְנוּ: 10 הִנְנִי אֶל־פְּרֻעָה
 מִלֶּךְ־מִצְרַיִם וְשִׁבַרְתִּי אֶת־זַרְעֹתָיו: 11 בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
 מֵעוֹלָם וְעַד־עוֹלָם וְאָמֵר כָּל־הָעָם אָמֵן: 12 הִנְנִי נָתַן אֶל־הָעָם
 הַזֶּה מַכְשָׁלִים וְכָשְׁלוּ בָם: 13 הִנְנִי שָׁלַח וְלִקְחַתִּי אֶת־מֶלֶךְ
 בָּבֶל: 14 אַתֶּם עֲבָרִים אֶת־הַיַּרְדֵּן וְיִרְשַׁתֶּם אֶת־הָאָרֶץ וְיִשְׁבַתֶּם־
 בָּהּ: 15 יִקְבְּצוּ אֶת־כָּל־אֲכָל־הַשָּׁנֹת הַטּוֹבוֹת הָאֵלֶּה וַיִּצְבְּרוּ
 בַּר תַּחַת יַד־פְּרֻעָה אֲכָל בְּעָרִים וְשָׁמְרוּ: 16 פָּקְדוּ אֶת־הָעָם
 וְיִדְעַתִּי אֶת־מַסְפַּר הָעָם: 17 הִנְנִי נָתַנּוּ בְיַדְךָ הַיּוֹם וְיִדְעַתִּי כִּי־
 אֲנִי יְהוָה: 18 שָׁמֵר וְשִׁמְעַתָּ אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה: 19 בְּרַח־
 לְךָ אֶל־אֲחִי וְיִשְׁבַתָּ עִמּוֹ: 20 אֲנֹכִי הִלַּךְ בְּדַרְךָ כָּל־הָאָרֶץ

וְחִזְקֹתָ׃ וְשָׁמַרְתָּ אֶת־מִשְׁמַרְתִּי יְהוָה׃ ²¹ כִּי יִצְעַק אֵלַי וְשָׁמַעְתִּי׃
 כִּי חֲנוּן אָנִי׃ ²² הַלֹּחֵץ׃ וְעִמַּדְתָּ בְּשַׁעַר בְּנֵי־הָעָם׃ ²³ הַלֹּחֵץ׃
 וְרַחֲצֵתָ שִׁבְעַת פְּעָמִים בַּיַּרְדֵּן׃ ²⁴ שָׁמַע יִשְׂרָאֵל׃ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֶחָד׃ וְאַהֲבֵתָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ
 וּבְכָל־מְאֹדְךָ׃ ²⁵ דְּבַר שֶׁלַח אֲדַנִּי׃ בִּיעֲקֹב וּנְפֹל׃ בִּישְׂרָאֵל׃
²⁶ אִם־יֵשׁ אֲחֵינוּ הַקָּטָן אֲחֵנוּ וַיְרַדְנוּ׃ ²⁷ פָּסַל־לָךְ שְׂנֵי־לַחֹת
 אֲבָנִים כְּרָאשָׁנִים וְכַתְּבֵתִי עַל־הַלַּחֹת אֶת־הַדְּבָרִים׃ ²⁸ לְמַעַן־
 שָׁמְךָ יְהוָה וְסִלַּחְתָּ לְעוֹנֵי׃ ²⁹ הַחַיִּים וְהַמּוֹת׃ נָתַתִּי לְפָנֶיךָ
 וּבַחֲרַתְּ בַחַיִּים׃

^a See 123, 1, b. ^b See 118, a. ^c See Exercise 17, Note a, and 144.
^d See 71, 1, 2. ^e Supply 'it upon.' ^f See 112, 2. ^g See Exerc. 15, Note 1.
^h The preposition here means 'against.' ⁱ 'and let...' ^k 'Let them [the
 officers]...'. ^l See 126, Obs. ^m See 114, Obs, 1. ⁿ 'therefore [160, c] be
 strong, and keep...' ^o See 117, 5. ^p See 160, d. ^q See 125, 4, a. ^r This
 and the following sentence together form one continuous whole. ^s Vocative.
^t 'Therefore...' ^u The object of the sentence. ^v See page 63, foot-note 2.
^w See 158, 2. ^x Pa. 25 : 11. ^y Contracted (50, 1) from נִתְּנִיתִי.

Write in Hebrew

1. Draw near (pl.) and hear my words. 2. Let us draw near and hear his words. 3. Lie down and be quiet. 4. Ye shall remember my covenant, and keep my commandments. 5. Sow, and you shall (*or*, that you may) reap. 6. Remember the poor, and the Lord will remember thee (cf. no. 11, above, and 158, 1). 7. Thou shalt cleave to Jehovah, and keep his charge. 8. Wash and be clean (*i. e.* that thou mayest be clean; *or*, and thou shalt be clean). 9. Rend your garments and sit in the dust. 10. Listen and learn these words. 11. Let us listen, and learn the judgments of Jehovah. 12. I will rejoice and be glad in the God of my salvation. 13. Let us rejoice in Jehovah, and delight in our God. 14. Let the priests draw near (117, 3, c) to the Lord, that we may know his word. 15. May thine enemies stumble (117, 3, c), and fall before thee. 16. When I cry, then the Lord hears (cf. no. 21, above). 17. When thou dost draw near to thy God, then remember (*or*, thou shalt remember) thy vows. 18. When I stumble and fall, then I shall call unto thee. 19. If thou wilt not hear, then I will pour out mine anger upon thee. 20.

If ye keep my commandments, I will remember my covenant with you. 21. I shall write my law upon the tables, and ye shall know (so that ye may know) my commandments. 22. Behold, we will seek Jehovah, and cleave to him (cf. 12 and 13, above). 23. Behold, I will cut off thine enemies from before thee, and ye shall (*i. e.* so shall ye, *or*, so that ye may) dwell here in peace. 24. Go and gather (cf. 22, 23, above) unto me all the elders of Israel. 25. Go and cry to the king.

WAW WITH THE IMPERFECT.

161. Waw, when combined with the imperfect, may be simply (*a*) a conjunction, or (*b*) besides, possess 'conversive force.' I. Used as a mere conjunction, it is pointed as when joined with other words than verbs (69).

Obs. The shades of meaning which the Waw may take, in this first case, are various:— (*a*) simple connection, *and*; (*b*) antithesis, *but*; (*c*) purpose, *that*, *in order that*; (*d*) result, *so that*, *so as to*; (*e*) *then*,—in the apodosis of a sentence; (*f*) inference, *therefore*. For examples, see nos. 1—16 in Exercise.

162. II. When Waw *converts* imperfects, it exhibits the following peculiarities:—

1. It (*a*) takes *pataḥ* under it, and (*b*) 'doubling dagesh' in the letter following.

Examples are וָיֵלֶךְ וָיִלָּקַח *he went and took*, Num. 32:42; וָשָׁמְעָה וָהִשְׂמָחָה *she heard and rejoiced*, Ps. 97:8; וָשָׁמְעוּנוּ וָשָׂמְחוּ *we heard and rejoiced*.

2. But, should the letter which succeeds it have *sh'wa*, dagesh is dropped,—except from mutables (7).

E. G. וָיִרְבֵּר *and he spoke*, but וָיִרְבֵּרָה *and she spoke*.

3. And if the succeeding letter be an aspirate, *pataḥ* is changed to *qāméṣ* (9).

This is exemplified in וָיִשְׁמֹר *and I kept*.

4. This Waw (*a*) mostly prefers a shortened form of the imperfect if such form exists.

Thus, וָיִבְנֶה *and he built*, for וָיִבְנֶהוּ; וָיִקָּם (see 25, 2, A, 4) *and he arose*, for וָיִקָּםוּ, which is the pausal form.

(*b*) On the other hand, the lengthened form ('Cohortative,' 120) is sometimes used: see 26 and 27 in the Exercise.

5. Except in pause, this Waw mostly (a) *retracts* the tone, especially to an open syllable, and (b) *shortens* the final vowel of the word : see the examples just given (under 4, a).

Rem. 1. The meanings which this Waw may take are various :— (1) *and*; (2) *but*—especially after a negation ; (3) *now*—explanatory, as in the passage, ‘Now the Lord had said unto Abram,’ Gen. 12 : 1 ; (4) *therefore, accordingly, so*, as in Gen. 12 : 4, ‘So Abram departed ;’ (5) *that*—in the expression so frequently employed ‘And it came to pass...that...’ Gen. 12 : 11, 14 &c.

Rem. 2. Although this Waw, converting the Imperfect, is most used in a connected narrative in which a perfect has preceded, it is also found where no such form has gone before, as at the beginning of a narrative : see Ruth 1 : 1 ; 1 Sam. 1 : 1.

N. B. In the following Exercise, a careful study should be made of the pointing and the precise shade of meaning attached in each case to Waw with the Imperfect.

Exercise 34.

הִבֵּשׁ bind up, saddle	קָנַר shut	רָעַשׁ tremble, be	סָפִינָה ship
עָנַן cry out	שָׁכַן dwell, inhabit	שָׁקַע shaken; crash	חָבֵל sailor
סוּד assembly, counsel	עֵגֶל calf, bullock	בָּעַר burn up, consume	קָרַט tear out
גַּם also, even	לָאָט hide, cover	נָאָקָה groaning, cry	קַעֲיִל robe, upper garment
נָחַ cast off, reject	רָגַז tremble, be angry	קָרִיאָה fat cattle	שֵׁשׁ hair

1 יִזְכֹּר עֲוֹנֵם וַיִּפְקֹד הַטְּאֵתֶם : 2 שָׁמְחוּ בְּאַבְיִמֶלֶךְ וַיִּשְׂמַח גַּם־
הוּא בְכֶם : 3 יִשְׁמְעוּ עֲנִוִים וַיִּשְׂמְחוּ : 4 גִּלְבָּנָה לְבָנִים וַנִּשְׂרָפָה
לְשִׂרְפָה : 5 שָׁמְעוּ וְאָכְרָתָה לְכֶם בְּרִית עֹלָם : 6 אַחֲבֹשֶׁת־לִי־
הַחֲמֹר וְאַרְבַּב עָלַיָּה : 7 אֲבַחֲרֶה־נָא שְׁנַיִם־עֶשְׂרֵי אִישׁ וְאַרְדָּפָה
אַחֲרַי דָּוָד הַלְוִיָּה : 8 שָׁמְעוּ אֵלַי וַיִּשְׁמַע אֱלֹהִים : 9 אִם
נִזְעַק אֲלֶיךָ מִצָּרְתִּינוּ וַתִּשְׁמַע : 10 מִי עָמַד בְּסוּד יְהוָה וַיִּשְׁמַע
אֶת־דְּבָרוֹ : 11 מִי חָכַם וַיִּשְׁמַר־אֱלֹהֶיךָ : 12 מִי גַם בְּכֶם וַיִּסְגֹּר
דְּלֹתַיִם חֲגָם : 13 אֶקְבְּצָה אֶל־הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל וַיְכַרְתּוּ
אֶתְךָ בְּרִית וּמַלְכֹת בְּכָל : 14 שִׁכְבֹּתַי וְאַשְׁקוּטָא : 15 אֲבַחֲרֵי
דְרָכֶם וְאַשְׁכּוּן אֶת־כָּל־מֶלֶךְ בְּגִדוֹ : 16 בַּעַת הַהוּא אָמַר יְהוָה אֵלַי
פֶּסֶל־לְךָ שְׁנַיִם־לֹדוֹת אֲבָנִים כְּרֵאשִׁימִים וְאַכְתֹּב עַל־הַלְלוֹת אֶת־

הַדְּבָרִים אֲשֶׁר עַל-הַלַּחַת הָרְאִישִׁים :
 17 שָׁמַע אֲבָרָהָם בְּקֹלִי וַיִּשְׁמַר מְצוֹתַי : 18 אֶת-הָעֶגְלָה לְקַחְתִּי
 וְאֶשְׂרָף אֹתוֹ בָּאֵשׁ : 19 זָנַחְתָּ וְהַמָּאֵם : 20 רָגַזְתָּ וְהַתְּרַעַשׁ הָאָרֶץ :
 21 הַמֶּלֶךְ לָאֵם אֶת-פָּנָיו וַיִּזְעַק קוֹלִי גְדוֹל בְּנֵי בְנֵי : 22 אֵשׁ
 אֱלֹהִים נִפְלְאָה מִן-הַשָּׁמַיִם וְהַבְּעֵר בְּצֹאן וּבְנַעֲרִים : 23 שָׁמַעְתִּי
 אֶת-נִינְאֻקַת בְּנֵי יִשְׂרָאֵל וְאֶזְכָּר אֶת-בְּרִיתִי : 24 אֲדַנְיָהוּ יָרַד הַיּוֹם
 וַיִּזְבַּח שׁוֹר וּמְרִיא וְצֹאן לְרֹב : 25 יוֹנָה יָרַד אֶל-יַרְפְּתִי הַפְּפִינָה
 וַיִּקְרַב אֵלָיו רַב-הַחֲבָל : 26 קָרַעְתִּי אֶת-בְּגָדִי וּמְעִילִי וְאֶמְרָתָהּ
 מִשְׁעֵרֵי רֵאשִׁי : 27 זָכַרְתִּי בְלִילָה שְׁמֶךָ וְאֶשְׁמְרָה תּוֹרָתְךָ : 28
 לֹא זָכַרְתָּ אֶת-יָמֵי נְעוּרַיִךְ וְהַתְּרַגְּזוּ-לִי בְּכָל-אֱלֹהֵי : 29 בְּשֹׁבְטֵי
 אֲפָרַיִם לֹא בָחַר וַיִּבְחַר אֶת-שֹׁבְטֵי יְהוּדָה :

^a See 117, 3, c. ^b See 117, 3, a. ^c See 114, Obs. 1, and 19, 4. ^d See 161, Obs. c. ^e 'then hear.' ^f See 161, Obs. d. ^g 'I would have lain down and been at rest'—a single act and a continued state (see 110), Job 3 : 12. ^h See 116, Rem. 1. ⁱ The verbs here (Job 29 : 25) indicate *past* 'use and wont'; cf. also 117, 4. ^j See 91, III. d. ^k See 208, 7. ^l See 103, 4. ^m See Exercise 17, Note a.

Write in Hebrew

1. Draw near unto me, and let me (*or*, that I may) hear (120, a) thy voice.
2. Let us gather the elders of the city, that they may (*or*, and let them) hear these words.
3. Let us draw near and listen.
4. Remember thy God, that He may remember thee.
5. If we have forgotten the name of our God, then let our enemies pursue after us (117, 3, c).
6. Cleave unto Jehovah, that He may keep thy foot from all evil.
7. Send a messenger to (*i. e.* that he may, *or*, and let him) count the people.
8. Let (*may*) Jehovah hear and judge between us.
9. Let us lie down and (*that we may*) rest.
10. Keep my commandments, and I shall hear thee in thy day of trouble (80, 2).
11. Who is (*so*) holy that he shall dwell in this place?
12. I am not (*so*) old as to (*i. e.* that I should) forget all this (63, Obs.).
13. We crossed the river and captured their city.
14. There we lay down and rested all that night.
15. Israel hath forsaken and despised his Maker (Exer. 20, note *t*).
16. Why hast thou forsaken

thy people, and sent this evil (66, *Obs.* 6) upon us? 17. We sowed in fear, but (162, *Rem.* 1, 2) reaped in joy. 18. Thou hast not remembered thy vows, but hast forgotten the God of thy fathers. 19. I cried unto Jehovah, and He heard my voice. 20. I took with me my ten servants, and pursued after the spies. 21. Joash was seven years old (147, 2) when he began to reign (124; cf. *Exerc.* 29, no. 23), and he reigned forty years in Jerusalem. 22. We have chosen the evil and rejected the good. 23. Ye have forgotten your vows, and sacrificed unto strange gods. 24. I hewed the stone tablet (83, 1, *a*), and wrote thy words upon it. 25. We saddled our swiftest horses and rode on them, and pursued our enemies two days. 26. Why have ye stolen your brethren and sold them?

MODIFICATIONS OF THE VERB: THE NIPHAL.

163. Besides the 'Qal' ⁽¹⁾ or primary and simplest form ('species,' or 'conjugation' ⁽²⁾) of the verb, there are some other forms derived from it. The names of these are taken from the verb ^{לעשׂ} *do, make*, which was the model verb employed by old grammarians, ⁽³⁾ just as ^{לעשׂ} is now used by most Hebraists.

(1) ^{לעשׂ} i. e. *light*,—without additions to the root: the other forms, by way of contrast, are named 'heavy' (עֲבֵרִים). But properly, 'Qal' should be named Pa'al: see 164, 1.

(2) A 'conjugation' does not signify in Hebrew, as in Latin or in Greek, a different mode of inflection adopted by different verbs; it rather means a *kind of verb*. Such forms are either simple or derived: the latter may be passive, reflexive, frequentative, causative, &c. of the former: see 165.

(3) The root ^{לעשׂ} is not well suited for a model verb. For, (*a*) the changing sound of ^ע is troublesome at first; (*b*) the ^{שׁ} is not easily pronounced, nor (*c*) can it show the doubling (18, B) in Piel, Pual, and Hithpaël; (*d*) the verb, in Qal imperfect, takes the form ^{לעשׂ}! (116) instead of the more common termination -. Although ^{לעשׂ} is very rarely used (see *Lexicons* and *Concordances*), it is much more convenient as a model verb, because its letters are all hard, unchanging consonants.

Obs. ^{לעשׂ} is still employed, besides, in the classification of irregular verbs. Thus, the first radical is called the ^ע, the second, the ^{שׁ}, and the third, the ^ל, of the verb; and verbs whose first radical is aspirate are called 'Pe aspirate' (Pe guttural; see 4, 2, and foot-note), &c.

164. The ordinary forms or conjugations of the Hebrew verb, and their most common meanings, are the following :—

1. Qal (rather Pa'al (קָטַל) קָטַל *he killed.*
2. Niphal (נִקְטַל) נִקְטַל *he killed himself; he was killed.*
3. Piäl (פָּקַט) פָּקַט *he killed often, killed many, massacred.*
4. Pual (פָּעַל) פָּעַל *he was massacred.*
5. Hiphil (הִפְעִיל) הִפְעִיל *he caused to kill.*
6. Hophal (הִפְעַל) הִפְעַל *he was caused to kill.*
7. Hithpaël (הִתְפַּעַל) הִתְפַּעַל *he killed himself.*

165. According to their meanings, these forms may be tabulated thus :—

	<i>Simple</i>	<i>Causative</i>	<i>Frequentative</i>
ACTIVE	Qal	Hiphil	Piäl
REFLEXIVE	Niphal	—	Hithpaël
PASSIVE	—	Hophal	Pual

Obs. 1. The view here given is at best but general. Thus, Niphal often has a strictly passive—not reflexive—sense (167, 5), and Piäl may be causative, like Hiphil (170, 3).

Obs. 2. The most important of these forms are Qal, Niphal, Piäl, Hiphil, with which, accordingly, the student should be quite familiar. *A thorough knowledge of the Qal* is indispensable for mastering the other forms.

166. NIPHAL. — The ancient mark of Niphal was the prefix הָ. ⁽¹⁾
a. Only the more important ׀ remains to mark the perfect, one form of the absolute infinitive, and the participle. ⁽²⁾ *b.* Only the ה remains to the construct infinitive and kindred parts, viz. the imperative, and the imperfect : assimilation of the ׀ is marked in these by doubling dagesh placed in the first radical. ⁽³⁾

⁽¹⁾ This prefix, like the הָ of Hithpaël, had a reflexive sense ; cf. the 7th conjugation in Arabic.

⁽²⁾ The form הִקְטַל thus comes from הִקְטַל. — *Note* that the participle differs from the perfect in having its final vowel long.

⁽³⁾ Thus הִקְטַל is for הִקְטַל, הִקְטַל for הִקְטַל! &c. ; see 50, 1.

167. Significations ¹ of Niphal. — 1. The Niphal, primarily, is the reflexive of the Qal : as נִקְטַל *keep one's self, beware, φυλάττεσθαι.*

Obs. a. A cognate meaning is the 'tolerative' sense ; as נִקְטַל *to let one's self be sought, entreated, Ezek. 14 : 3 ; 20 : 31.*

Obs. b. A true reflexive may agree in meaning with the Qal : thus נִקְרַב = קָרַב *to approach.*

¹ The middle and passive voices in Greek exhibit still closer analogy to Niphal than is here indicated.

2. Niphal may indicate the doing of an action for one's self, or its result; as *נִשְׂאֵל* to ask for one's self, *αἰτεῖσθαι*, 1 Sam. 20 : 6; also to obtain leave, Neh. 13 : 6.

3. It may mark reciprocity: as *נִלָּחַם* to fight, *μάχεσθαι*; *נִדְבַר* to converse, *διαλέγεσθαι*.

4. Rarely (like Hithpaël) it indicates pretence; thus *נִנְע* to smite, *Ni. to feign defeat*, Joshua 8 : 15.

5. Most frequently, it is the *passive* of the Qal (as *נִקְבַּר* to be buried, *θάπτεσθαι*), but also of Piël or Hiphil, when Qal is not in use.

Note. The agent of a passive verb is mostly marked (a) by לְ, as in Prov. 14 : 20; 21 : 3; Gen. 14 : 19,—less frequently (b) by כִּן Gen. 9 : 11, Ps. 37 : 23, or (c) by אֵ, Gen. 9 : 6. See also (d) 128, b, 3.

Exercise 35.

תֹּר turtle-dove [מָלַט] *Pi., Hi.* rescue, (שָׁבַע) *Ni.* swear, מִישׁוֹר a plain
 אָרוֹן ark, chest deliver, *Ni.* escape *Hi.* cause to swear נִקְשׂ lay snares,
 פָּשַׁע transgress יִקְשׂ *part.* a fowler [נָחַם] *Ni.* repent; *Ni.* be caught
 [שָׂמַד]¹ *Hi.* destroy, קָחַשׂ deaf take vengeance נָקַם revenge, *Ni.*
Ni. be destroyed (סָתַר) *Hi.* hide, *Ni.* תְּהַלֵּל psalm, praise, avenge self
 (שָׂאֵר)² *Hi.* leave re- be hidden, hide self subject of praise נִקְחַם curse; pro-
 remaining, *Ni.* remain נָעַר rebuke שָׁמָּה thither, there perty devoted
 כִּן...כֵּן as...so

1 קוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ : 2 אָרוֹן אֱלֹהִים נִלְקַח : 3
 פְּשָׁעִים נִשְׂמְדוּ יַחְדָּו אַחֲרֵית רְשָׁעִים נִכְרְתָה : 4 אֲנִי נִשְׂאָרְתִּי
 לְבָדִי : 5 נִשְׂאָרְנוּ מֵעַט מֵהִרְבֵּה : 6 מִמַּחְנֵה יִשְׂרָאֵל נִמְלָטְתִּי :
 7 נִפְשָׁנוּ נִמְלָטָה מִפַּח יוֹקְשִׁים הַפַּח נִשְׁבַּר וְאִנְחָנוּ נִמְלָטְנוּ :
 8 מִה־נִּכְבְּדִי מֶלֶךְ יִשְׂרָאֵל : 9 הַשְׂמַד / תִּשְׂמְדוּן : 10 לֹא יִכְרַת
 וְלֹא יִשְׂמַד שְׂמוֹ מִלִּפְנֵי : 11 הַכְּרִית / תִּכְרַת הַנֶּפֶשׁ הַהוּא : 12
 אִיךְ נִמְלָט אִנְחָנוּ : 13 מֶלֶךְ יְהוָה לֹא יִמְלֹט מִיַּד הַבְּשָׂרִים
 כִּי נִתַּן בְּיַד מֶלֶךְ בָּבֶל : 14 לֹא תִנָּתֵן אֶת־הָעִיר הַזֹּאת
 בְּיַד מֶלֶךְ אֲשׁוּר : 15 אֲנִי חֲרָשִׁים תִּפְתַּחְנָה : 16 עַד־מָתִי יְהוָה

¹ Those verbs whose Qal is *not in use* will be enclosed in brackets.

² Those verbs whose Qal is *seldom used* will be enclosed within parentheses

תִּפְתָּר : 17 נִשְׁבַּע יְהוָה וְלֹא יִנָּחַם : 18 נִשְׁבַּעְתִּי מִקְצָף עֲלֶיךָ
 וּמִגְּעַר-בֶּדֶךָ : 19 כִּי נִשְׁבַּעְתִּי כִּי לִי תִשְׁבַּע כָּל-לֶשֶׁן : 20 וְרוּעוֹת
 רִשְׁעִים תִּשְׁבַּרְנָה : 21 הָעִיר הַזֹּאת לֹא תִשָּׂרֵף בְּאֵשׁ : 22 שְׁמוֹ
 לֹא יִזְכָּר עוֹד : 23 אִמְלֹכֶה-נָא שְׁמָה : 24 כִּי אֲשֶׁר נִשְׁפַּטְתִּי אֶת-
 אֲבוֹתֵיכֶם בֵּן אֲשַׁפֵּט אֶתְכֶם : 25 נִלְחַם אִתְּם בְּמִישׁוֹר : 26 אֱלֹהֵינוּ
 יִלְחָם לָנוּ : 27 יְהוָה אֱלֹהֵיכֶם הוּא הַנִּלְחָם לָכֶם : 28 הַשְׁמֵר
 לְךָ פֶּן-תִּנְקַשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְׁמֵרָם מִפְּנֶיךָ : 29 הַשְׁמֵרוּ
 בְּנִפְשׁוֹתֵיכֶם : 30 הוּי אֲנִיחָם מִצָּרֵי וְאֲנַקְמָה מֵאֵיבֵי : 31 הַנִּקְמָה
 לִי מִרְדְּפֵי : 32 הַמֶּלֶט עַל-נַפְשֶׁךָ : 33 הַשְׁבַּעְהָ לִי בְּאֱלֹהִים : 34
 הַנְּנִי נִשְׁפַט אוֹתְךָ : 35 הַנִּלְכָד בְּחָרָם יִשָּׂרֵף בְּאֵשׁ : 36 קְרוֹב
 יְהוָה לְנִשְׁבְּרֵי-לֵב : 37 הַנְּסַתְרוּ לִי הוָה אֱלֹהֵינוּ : 38 אֲכַבְּדָה
 בְּפִרְעָה וְיָדְעוּ מִצָּרִים כִּי אֲנִי יְהוָה בְּהַכְבְּדֵי בְּפִרְעָה : 39 אֶתָּה
 לֹא תִמְלֹט מִיָּדוֹ כִּי תִפְשׁ תִּתְפַּשׁ וּבִירוֹ תִנָּתֵן : 40 אִיךָ נִלְכְּדָה
 שִׁשָּׁךְ וְתִתְפַּשׁ תִּהְלֵת כָּל-הָאָרֶץ :

^a Pausal forms. ^b See 110, *f*. ^c See 112, 2. ^d See 125, 5. ^e See 87, 2, *b*. ^f See 125, 1, *Obs. a*. ^g See 118, *a*. ^h See 91, B. III. *d*. ⁱ See 125, 1, *Obs. b*. ^k See 105, *c*. ^l See 124, *Rem. 3*. ^m 'By myself...' ⁿ See 121, *Obs.* ^o See 91, B. III. *c*. ^p See 73, 4. ^q In these forms, observe the retraction of the tone from the final syllable (because of another accented syllable immediately succeeding) in which, accordingly, the vowel is made short (37, and 48, 2). ^r Supply 'to follow,' or 'in following' (see 193). ^s See 124, I, 1 and 3. ^t See 128, *Obs. a*. ^u See 129. ^v See 104, *Obs.* ^w 'Secret [things belong] to...' (see Exercise 15, note *l*).

Write in Hebrew

1. The seed has been sown in those fields. 2. Thou art taken in thine iniquity. 3. Ye (f.) shall be taken in your iniquities. 4. The city has been captured. 5. All their cities have been captured. 6. I was sought by (see 166, *Note*) them all. 7. We were sought for all that day. 8. All thy deeds are remembered before Jehovah. 9. The people are utterly (125, 1) destroyed, and their name is cut off (162). 10. Ye shall quite (125, 1) be cut off from your land, and be destroyed (158) from the earth. 11. Thine arm shall be utterly

broken. 12. His blood shall assuredly be sought for at (from) your hand. 13. When I am remembered (cf. note *s*, above) I shall be sought after. 14. The former things (cf. no. 37, above) shall no more be remembered (cf. 22, above). 15. My people shall not be forgotten, but ye shall be remembered (158) in your days of distress (80, 2). 16. Take care (beware) lest ye stumble (Niph. ; see also 117, 7) and fall (158). 17. All mine enemies will be cut off, and I shall be glorified in their destruction (in their being destroyed ; cf. note *s*, above). 18. Let us not swear by the God of heaven. 19. We have sworn and we will not repent. 20. Swear not (121) at all (cf. no. 31 in Exerc. 21). 21. Gather yourselves together unto me. 22. Thy name is very glorious. 23. How glorious are (perf.) the works of Jehovah ! 24. These are glorious (things ; 63, *Obs.*). 25. He who has escaped (128, *c*) in the battle will be captured in the plain. 26. Escape for your lives. 27. Let us beware, lest we be caught in the snare. 28. Abstain (*i. e.* keep yourselves) from all evil. 29. Let us hide (ourselves) in this cave, that we may escape (161, *Obs. c*) from the hands of our pursuers. 30. Wherefore do ye fight (117, 4) ? 31. I am not able to fight (124, *Rem. 2*) with you. 32. Avenge not yourselves (121).

 PIËL AND PUAL.

168. *The doubling of the second radical forms the distinctive mark of the Piël and of its passive, the Pual. (Cf. also Hithpaël).*

1. The Dagesh is omitted (*a*) when the middle letter is an aspirate (see 9), and is but seldom (*b*) put even in strong consonants which take shewa ; thus, שׁוּׁרָא *they sought*. A subscribed hataeph sometimes marks the want of dagesh in this case ; see 18, *Obs. 2*.

2. The vowels of Piël should both be patah ('active' sounds ; cf. 111), as is seen in Arabic (2nd Conjugation),—thus לִפְּדָ . (*a*) That the *former* vowel is an *a*, clearly appears in all the other parts except the perfect, where a Hithpaël is preferred, to make some difference of form. The Aramaic is לִפְּדָ . (*b*) And that the second vowel, *e*, is also really an *a*, is seen (*a*) in other persons of the perfect than the third, thus פִּדְּוּ ; and (*b*) in the fact that some verbs always take a patah in their final syllable, as, פִּדְּוּ *he sanctified*.

3. The פ of Pual is a 'passive' sound (cf. 126, *a*).

169. Notes on the paradigms of Piël and Pual.

1. The prefix כּ, of the Piël and all succeeding participles, is connected with the interrogative מי, and signifies *some one who...* The Pual participle sometimes drops this, as in 2 Kings 2 : 10, לָקַח for כּוֹלֵקֵחַ *taken*.

2. Three verbs, in Piël perfect, take ׀ in their last syllable, viz. דָּבַר *he spoke* (דָּבַר in pause), כִּפֵּר *he atoned for*, כָּבַשׁ *he washed*.

3. In the imperfect, imperative, and construct infinitive, whenever Maqqeph follows, the last syllable assumes s'gól (48, 2); see 18 and 31 in Exercise.

4. In Pual, for ׀ we sometimes find Qāméz-Ĥāṭûph, as in דִּיבְרָא *dyled red*.

170. Piël is the *intensive active* form : its special meanings are the following :—

1. Simple intensity ; as שָׁבַר *to smash*, from שָׁבַר *to break*.

2. Repetition, or frequency ; as קָבַר *to bury many*.

3. Causation (cf. 172, 1) ; as לָמַד *to teach*, from לָמַד *to learn*.

Rem. Verbs which in Qal take one accusative, in Piël, with such a causative sense, may take two, as *Teach me thy statutes*, Ps. 119 : 12.

4. Help or permission given ; as יָלַד *to assist in child-bearing*, from יָלַד *to bear*.

5. Declaration, or opinion given : as דָּבַר *to declare just, justify* ; (cf. Hiphil, 172, 2).

Obs. 1. Piël is mostly transitive ; rarely (in poetry) it is intransitive, or even passive, as צָמַח *to sprout*, נִסְּבַח *to be broken*.

Obs. 2. Piël is sometimes formed, not from the Qal of verbs, but from a noun or adjective ; e. g. דָּשַׁן *to remove ashes*, from דָּשַׁן *ashes* ; תָּפַח *to throw dust*, from תָּפַח *dust* ; שָׁלַשׁ *to divide into three*, &c. from שָׁלַשׁ. These are called 'denominative' verbs.

Obs. 3. Piël, in certain verbs, has come to bear a sense considerably different from that of Qal ; as כָּתַב *to write*, חָשַׁב *to write, count*, סָפַר *to recount, relate*.

Exercise 36.

שָׁלַם be safe, finished שָׁאֵר rest, [עוֹר] Pi. blind, (פָּלַט) Pi. de-
Pi. complete, restore, remainder make blind liver, rescue
pay, perform, repay (עָשָׂר) Pi. tithe, [קָלַף] Pi. make אָמַץ be strong, Pi.
(הָלַל) Pi. wound ; profane give a tenth slippery, pervert strengthen
(הָלַל) Pi. praise חָקַם seeing *adj.* חָסַף weak, feeble (חָטַף) Pi. sing

1 מִי בִקֵּשׁ זֹאת מִיְדַכֶּם : 2 מֵה־דִּבֶּר אֵלַי הַפְּלֵךְ : 3 פִּי
יְהוָה דִּבֶּר : 4 בְּזֹאתִי דִּבְרָה הִנְעָרָה : 5 לָמָּה דִּבַּרְתָּ אֵלַי כְּדָבָר
הַזֶּה : 6 מִן־הַשָּׁמַיִם דִּבַּרְתִּי עִמָּכֶם : 7 לֹא קִדַּשְׁתֶּם אֹתִי : 8

שִׁכַּנְתִּי שְׁמִי שָׁם : 9 שְׁלַמְתִּי נְדָרַי : 10 לָמָּה שְׁלַמְתָּה רַעַה תַּחַת
 טוֹבָה : 11 חִלַּלְתָּ אֶת-שֵׁם יְהוָה : 12 מִה-תִּבְקֶשׁ : 13 אֶת-אֲחִי
 אֲנִי מִבְּקֶשׁ : 14 מִה-נִדְבַר : 15 שָׁם אֲדַבֵּר אוֹתְךָ^d : 16 שְׁמַעְהִי
 וְאֲדַבְּרָה : 17 נְדָרַי לַיהוָה אֲשַׁלֵּם : 18 אָמֵת לֹא יִדְבְּרוּ לַמָּוֶה
 לְשׁוֹנֵם דִּבְרֵי-שִׁקָּר : 19 שִׁכַּלְתִּי אֶבְרַתִּי אֶת-עַמִּי : 20 קִבִּיץ^e אֶקְבִּץ
 שְׂאֵרֵי יִשְׂרָאֵל : 21 אֶת-הָאֲבֹתִי אֲבַקֵּשׁ וְאֶת-הַחֹלֶה אֲחַקֵּן :
 22 עֲשֵׂר^f תַעֲשֵׂר אֵת כָּל-תְּבוּאֹת זְרַעְךָ : 23 הֲשַׁחַד יַעֲזֹר פְּקָחִים
 וַיִּסְלַף דְּבָרֵי צַדִּיקִים : 24 מִכְּבָדִי אֲכַבֵּד : 25 יְהוָה מִלְּמַד יְדִי
 לַמְּלַחְמָה : 26 הִנֵּה שְׁמַעְתִּי אֶת-אֲבִיךָ מְדַבֵּר אֶל-אֲחִיךָ : 27
 עוֹדְנָה^g מְדַבְּרַת עִם-הַמֶּלֶךְ : 28 עוֹדִים^h מְדַבְּרִים עִמּוֹ : 29 שְׁלֵם
 לְעֹלְיוֹן נְדָרֶיךָ : 30 לֵךְ יִשְׁלֵם-נְדָר : 31 קִדְשֵׁ-לִי כָּל-בְּכוֹר : 32
 פְּלִטָּה נַפְשִׁי מִרְשָׁע : 33 רָגְלוֹ אֶת-הָאָרֶץ : 34 חֲזָקוֹ יָדַיִם רַפּוֹת
 וּבְרָכִים פְּשִׁלוֹת אִמְצוֹ : 35 כְּדַבְּרֵי אַחַת הַנְּבִלוֹת תִּדְבְּרִי : 36
 כְּדַבְּרֵי אוֹתְךָⁱ אֶפְתַּח אֶת-פִּיךָ : 37 יֵלֶד יֵלֶד-לִנְנִי : 38 בְּנוֹת יֵלְדוּ
 לָהֶם : 39 שָׁמָּה קָבַר אֲבֵרָהֶם : 40 גָּנַב^j גָּנַבְתִּי מֵאָרֶץ הָעִבְרִים :
 41 כָּלֵם^k מִלְּמַדִּי מִלְחָמָה : 42 בַּיָּמִים הָהֵם יִבְקֶשׁ אֶת-עֹן יִשְׂרָאֵל
 וַאֲיַנְנִי : 43 חֲטָאֲתָךְ תִּכְפֹּר : 44 גְּדוֹל יְהוָה וּמְהִלֵּל^l מְאֹד : 45
 הִנֵּה^m הַסְּנֶה בְּעַר בְּאֵשׁ וְהַסְּנֶה אֵינְנִי אֲכַלִּי : 46 עַל-הָר סִינִי
 יִרְדֹת וְדַבְּרֵי עִמָּהֶם : 47 אִם לֹא יִשְׁמְעוּ וְנִתְשַׁתִּי אֶת-הַגּוֹי הַהוּא
 נְתוּשִׁי וְאֲבַד : 48 הִמָּה הַלְכִים הַלּוֹךְ וְדַבֵּר וְהִנֵּה רִכְבֵּ-אֵשׁ
 וְסוּסֵי אֵשׁ : 49 מִשָּׁה יֵרֵד מִן-הָהָר אֶל-הָעָם וַיִּקְרָשׁ אֶת-הָעָם
 וַיִּכְבְּסוּ שְׁמֵלָתָם : 50 הַלְלוּⁿ יְהוָה הַלְלוּ נַפְשִׁי אֶת-יְהוָה : 51
 אֶהְלֵלָה יְהוָה בְּחַיִּי אֲזַמְּרָה לֵאלֹהֵי בְעוֹדִי :

^a See 139, Obs. 2. ^b See 103, 4. ^c See 117, 2. ^d See 104, Obs. ^e See
 120, a. ^f See 161, Obs. ^g See 117, 4. ^h See 125, 1. ⁱ See 68, Obs. 6, b.

* See 117, 6. † See 144. ‡ See 123. § See 68, *Obs.* 1. ¶ See 124
 I., 1 and 2. * See 105, c. † See 123, b, 2. ‡ See 163, 1. § See 125, 3.
 † See 160, d. * See 125, 2, *Obs.* † See 79, 2. ‡ See 163, 1, b. § The
 student will at once perceive the derivation of 'Hallelujah.'

Write in Hebrew

1. Jehovah hath spoken good concerning Israel. 2. The perishing thou hast not sought out, neither hast thou strengthened the sickly (cf. 21 above). 3. I have taught this people the good way (170, 3). 4. Thou hast gathered (*Pi.*) thy people out of all the lands, and hast taught (*Waw conv.*) them thy law. 5. Jehovah shall gather to himself (to him) those who seek him (his seekers), but the wicked shall he utterly destroy. 6. Why hast thou not delivered thy servant from those who seek (the seekers of) my life? 7. Strengthen my feeble hands. 8. Draw near to me, and I shall (that I may) speak with thee. 9. A wise son honours (*imperf.*; 117, 6) his father. 10. The priest will make atonement for (on account of) their sin. 11. Let us pay (120, a) our vows to the Most High. 12. Why do ye not perform (*imperf.*; 117, 4) your vows? 13. There will I place my name, and I will sanctify that house. 14. He who buries (*Pi.*, 128, c) the dead shall wash his robe. 15. Let the woman wash (117, 3, c) her clothes. 16. Speak (thou) in the ears of the children of Israel, and say (153, 159) to them, Ye shall not profane my sabbaths. 17. Let us praise the God of heaven. 18. Let us seek the king's face. 19. How long will ye speak falsehood? 20. These (fellows: 86, *Obs.*) will always be speaking (125, 2). 21. We three (147, 2) have been born to our father. 22. In the morning, all the men were dismissed (sent: *Pu.*). 23. All our fathers have been buried in one place. 24. Our blood has been poured out (*Pu.*) like (the) water. 25. Out of the ground wast thou taken (*Pu.*). 26. Let us send three spies (*Ex.* 23, note p) to spy out the land. 27. We are not their spies. 28. After they have spoken (124, I., 1, 3), let me relate to thee my dream. 29. I will sanctify my great name, that has been profaned (*Pu.* 123, c) among the nations.

HIPHIL AND HOPHAL.

171. The mark of Hiphil is the prefix ה⁽¹⁾; but, in the Perfect, *patah* changes into - (or -): its passive, Hophal, takes Qametz-hatûph throughout, or a Qibbûz (◌◌ or ◌◌).⁽²⁾ Additional preformatives mostly extrude the ה.⁽³⁾

(1) The vowel *a* (as in Piël, 168, 2) is most appropriate to this essentially active form (23, Obs. 2).

(2) These third-class vowels of the Hophal mark its passive sense (23, Obs. 2); cf. Pual. Qibbuz is always used in verbs 'Pe Nun' (163, Obs.; cf. 201); thus נִשְׁמַע *it was told*: more rarely is it found in ordinary verbs; e. g. נִשְׁכַּב *prostrated* (caused to lie down).

(3) Elision of the ה occurs (*a*) always before the ה of participles, thus שִׁמְעָה for שִׁמְעָה; (*b*) generally in the imperfect, as יִשְׁמַע for יִשְׁמַע;—but see עֲשֵׂה *he shall save*, Ps. 116 : 6; (*c*) seldom in the construct infinitive with ה which regularly takes the form הִשְׁמַע.

Obs. 1. The - in the first syllable is not essential to the Hiphil, for (*a*) even in Hebrew, it is readily exchanged for other sounds (see the paradigm); and further (*b*) it does not appear in kindred Arabic and Aramean forms.

Obs. 2. The short future Hiphil, ending in -, is the common form for jussives (120, *b*) and with Waw conversive (see 162, 4), as וַיִּבְרַח *and he divided*, Gen. 1 : 7. But, in the plural, the full form with ה- is used both as a jussive and with Waw consecutive, as וַיִּבְרְחוּ Neh. 13 : 3.

Obs. 3. In the imperative, the 2nd. masc. has (*a*) commonly the shortened form הִשְׁמַע, seldom (*b*) the form הִשְׁמַע except with affixes (177, Obs. 2), but (*c*) very frequently the lengthened form הִשְׁמַע (120, *a*).

Obs. 4. In Hiphil, the affirmatives ה, ה-, and ה- have not the tone; but in the perfect, they have it, if Waw conversive is prefixed (159, *b*).

Obs. 5. The participle feminine assumes the form (segolate) הִשְׁמַעֲתָ.

172. Meanings of the Hiphil:— 1. Hiphil is mostly causative or factitive in sense; e. g. הִקְדִּישׁ *to sanctify*.

Obs. As in Piël, such verbs sometimes take two accusatives (170, 3).

2. It may be declarative; as הִצְדִּיק *to justify, pronounce righteous*. Cf. Piël, 170, 5.

3. In verbs denoting quality, Hiphil may appear intransitive, as הִזְקִין *grow old*, הִשְׁמַן *become fat*; but in such examples we may still

mark the truly causative idea of the form (*acquire age, produce fat*).

4. As in Piël (170, 5), some Hiphil forms arise from nouns; e. g. *הִקְרִישׁ* put forth roots, *הִקְרִין* put forth horns.

Exercise 37.

בור pit, cistern	[יָשָׁם] <i>Hi.</i> rise early,	שֶׁלֶג snow	קִיץ harvest, sum-
[שָׁלַךְ] <i>Hi.</i> cast, throw	go early	(שָׁכַל) <i>Hi.</i> be wise,	mer
עֵבֶה bond, rope	[קָהַל] <i>Hi.</i> assemble, con-	prudent	[שָׁחַת] <i>Hi.</i> act wick-
קָהוֹר pure, clean	voke, summon	אָגַר gather har-	edly, destroy;
קִמָּא unclean	[קָשַׁב] <i>Hi.</i> give heed	vest, collect	<i>Ho.</i> be corrupt

1 דָּדַד הַמְלִיךְ אֶת־שַׁלְמָה : 2 שָׁמַע בְּקוֹלָם וְהִמְלִכְתָּם לָהֶם
מֶלֶךְ : 3 הִנֵּה שָׁמַעְתִּי בְּקוֹלְכֶם וְאִמְלִיךְ עָלֵיכֶם מֶלֶךְ : 4 הִבְדַּלְתִּי
אֶתְכֶם מִן־הָעַמִּים וְהִבְדַּלְתֶּם בֵּין הַבְּהֵמָה הַטְּהוֹרָה לַפְּטָמָה :
5 קִדַּשׁ אֲנִי יְהוָה וְאַבְדַּל אֶתְכֶם מִן־הָעַמִּים : 6 שְׁלַח עֲרִים
תַּבְּדִילוּ לָכֶם : 7 הַקִּדַּשׁ הַקִּדְשָׁתִי אֶת־הַכֶּסֶף לַיהוָה : 8 יִקְדִּישׁוּ
שְׁמִי וְהִקְדִּישׁוּ אֶת־קִדְשׁ יִשְׂרָאֵל : 9 הִסְתַּרְתָּ פָנֶיךָ מִמֶּנִּי : 10
אֲנִי הִסְתַּר אִסְתִּיר פָּנַי בַּיּוֹם הַהוּא : 11 לְפָנֶיךָ תִּסְתַּר :
12 מִדּוֹעַ יִסְתִּיר אָבִי מִמֶּנִּי אֶת־הַדְּבָר הַזֶּה : 13 אֶל־תִּסְתַּר מִמֶּנִּי
מַצּוֹתֶיךָ : 14 הִקְרַב אֵלַיךְ אֶת־אֲחִיךָ וְאֶת־בְּנָיו : 15 אֶת־בְּנָיו
תִּקְרִיב וְהִלַּבְשַׁת אֹתָם פְּתִילִים : 16 אֵיבֹו אֶלְפִישׁ בִּשְׁת : 17
הַפִּשְׁט אֶת־אֲהַרֹן אֶת־בְּגָדָיו : 18 וַיִּפְשַׁט מִשָּׂה אֶת־אֲהַרֹן אֶת־
בְּגָדָיו וַיִּלְבַּשׁ אֹתָם אֶת־בְּנָיו : 19 יְהוָה הִשְׁלִיךְ עָלֵהֶם אֲבָנִים
גְּדוֹלוֹת מִן־הַשָּׁמַיִם : 20 נִשְׁלִיכָה מִמֶּנּוּ עֲבַתִּימוֹ : 21 הִשְׁלִיכוּ
אֹתוֹ אֶל־הַבּוֹר הַזֶּה : 22 עָלֶיךָ הִשְׁלַכְתִּי מִרְחָם : 23 הִנֵּה רֹאשׁוֹ
מִשְׁלָךְ אֵלַיךְ בְּעַד הַחוּמָה : 24 לֹא אֶצְדִּיק רִשְׁע : 25 קָרוֹב
מִצְדִּיקִי : 26 הִשְׁכַּם בַּבֶּקֶר : 27 נִשְׁכַּמְה לַכְּרָמִים : 28 שֵׁם
אֱלֹהִים אַחֲרֵים לֹא תוֹבִירוּ : 29 אֲזַכִּירָה שְׁמֶךָ בְּכָל־דָּר : 30
הִקְהַל־לִי אֶת־הָעַם : 31 הַקְשִׁיבָה נָא אֵלַי : 32 הַקְשִׁיבוּ לְקוֹל

שׁוֹפֵר : 35 הַטְּאִיכֶם בְּשֹׁלֵג יִלְבִּינוּ : 34 מְשַׁלֵּגִי אֶלְבִּין : 35
 כְּמִלִּים מְתִי תִשְׁכְּלוּ : 36 אֲנִי בְּקִיץ בֶּן מִשְׁכֵּל : 37 מִהוּה
 אֵשָׁה מִשְׁבֵּלְתִי : 38 בְּחָרֵב הִקְצַפְתָּם אֶת־הוּה : 39 הֲנִי
 מִשְׁחִית אֶת־הָאָרֶץ : 40 אֲרוּר זֹכֵחַ מִשְׁחֵת לְאֹדְנִי : 41 הֲנִה
 הַנְּעַר מֵת מִשְׁכָּב עַל־מִטָּתוֹ :

^a See 159, 160. ^b See 162. ^c See 160, c. ^d See 101, Obs. ^e See
 161, Obs. f. ^f See 148. ^g See 125, 1. ^h '...the Holy [One] of Israel.'
ⁱ See 112, 2. ^k See 120, b and Obs., also 121, a. ^l See 172, 1, Obs. ^m See
 Vocabulary at end. ⁿ See 95, Obs. 3. ^o See 128, a, and 129. ^p Supply
 the copula. ^q See 128, Obs. a. ^r Cf. 48, 2, and 169, 3. ^s See 155, a.
^t Vocative. ^u See 74, Obs. ^v See 171, Obs. 5. ^w '...[anything] corrupt...'

Write in Hebrew

1. Let us make us (*i. e.* to ourselves) a king, to rule over us. 2. Do not provoke Jehovah (120 *b*, 121), by your appointing (124) a king over you. 3. Jehovah hath separated between you and the nations (101, Obs.), therefore ye shall sanctify (160, *c*) his name. 4. Why do ye not separate (*perfect*) between the righteous and the wicked? 5. How long wilt thou hide thy face from us? 6. Jehovah hath hidden his face from us, and clothed us (*cf.* 17, above) with reproach. 7. We have provoked thee, and thou hast destroyed us. 8. Destroy not the righteous with the wicked. 9. Why have you not sanctified my name, and offered (162) the sacrifices of righteousness? 10. Sanctify unto me the sons of Aaron, that they may offer (161, Obs. *c*) sacrifices before me. 11. Let us not make mention of his name. 12. I will sanctify thy name, and make mention of thy deeds. 13. Jehovah is he that sanctifieth thee (thy Sanctifier: *cf.* 25, above). 14. Let us strip the Egyptians of their garments, and cast them into prison. 15. Behold, I will rise early in the morning (129), and offer (*Waw Conv. of Perf.*) my sacrifices to my God. 16. Wherefore have ye not given heed unto me? 17. Behold, they shall cast thee out of the city. 18. The snow will be white on the mountains. 19. We have utterly destroyed that place, and have not left a man in it. 20. Let us assemble all the elders of the city.

HITHPAËL, AND BABER CONJUGATIONS.

173. The prefix הַת of Hithpaël has a *reflexive* sense : as in Hiphil, the ה is mostly lost after additional preformatives.⁽¹⁾ The ה may be (a) assimilated,⁽²⁾ or (b) may interchange its place⁽³⁾ with the first radical.

(1) Thus, we have the imperfect יִתְקַטֵּל, for יִתְקַטֵּל, &c. Cf. 171, 3.

(2) Assimilation of the ה (a) most frequently takes place before another ה, a ו or a ט, as הִטְהַר to *cleanse one's self*; (b) sometimes before נ or כ, as הִנְנַח to *prophesy*. See 50, 1.

(3) The ה is interchanged only with sibilants, ט, צ, ש, ש; as הִשְׁתַּטֵּר (for הִתְשַׁטֵּר) to *give heed to one's self*. See 50, 2.

Obs. After צ, a transposed ה is further sharpened into ט; e. g. הִצְטַדַּק to *justify one's self*.

Note 1. As in Piël, the vowel of the final syllable (except in the participle) is often Patah, and in pause, Qaméz : see 7, 8, 10, 15, 16, 19 in Exercise.

Note 2. The passive Hothpaal is rarely found; Num. 1 : 47; 2 : 33, &c.

174. Meanings of Hithpaël. — 1. This form is properly reflexive of Piël, as הִתְקַדַּשׁ to *sanctify one's self*.

Rem. 1. The reflex action may occasionally appear to bear more directly on an external object, as in 1 Sam. 18 : 4, *he took off* (הִתְפָּשֵׁט) *his robe*.

Rem. 2. Hithpaël sometimes practically coincides, in meaning, with Qal : as הִתְאַבֵּל or הִתְאָבַל to *mourn*.

2. Sometimes this conjugation indicates pretence; as, הִתְעַשֵּׂר to *feign one's self rich*.

3. It may show reciprocity, as הִתְחַשֵּׂר to *conspire*.

4. Rarely does it assume a simply passive meaning, as הִתְנַפַּר to *be expiated*, 1 Sam. 3 : 14.

175. Less common conjugations are the following :—

1. Poël, pass. Poal, and refl. Hithpoël; as שׁוּרַשׁ take root, pass. שׁוּרַשׁ.

2. Pi'lel, Pu'lal, Hithpa'lel, are all used mostly of states or colours; hence שָׁאַן be at rest, רָעַן be green.

3. Pe'al'al; as סָהַרְהַר to go round quickly, palpitate; a passive form is הִתְמַרְטַר to be made to boil.

4. Pilpel, Hithpalpel; as נָלַל roll, הִתְנַלְלַל roll self.

5. Forms from quadriliteral roots : פָּרְשָׂו to spread out, הִשְׁקַטְאוּל to turn to the left.

Exercise 38.

[פָּלַל] *Pi.* judge; *Hith-* [תָּתַן] give a daugh- [נָרַם] overflow; [*Hithpa.*] be re-
pa. intercede, pray ter in marriage; *Poel* pour out cognised; simulate
 אָנַף be angry; *Hithpa.* *Hithpa.* join af- [רִגַן] prince, king [מָהַר] *Hithpalpel* de-
 show self angry finity with נָקַס carve, ordain; lay, linger
 קָמָר to-morrow קָמָר mountain-fort- *Poel* decree [אִישׁ] *Hithpoel* show
 פָּרַץ break down, break res *pl.* חָרַץ [פָּרַץ] *Pilpel* stir up one's self a man
 forth on, scatter נָקַס be unclean; (קָשַׁשׁ) *Poel* gather [בָּרַר] *Pilpel* dance
 [יָצַב] *Hithpa.* place *Ni. & Hithpa.* (אָמַל) languish, עָב cloud, *pl.* חָיַם
 self, stand pollute self droop = *Pulal* קָצוּר fortress, bulwark

1 הִתְהַלְכְנוּ בָאָרֶץ : 2 הִנֵּה הַמֶּלֶךְ מֵתְהַלֵּךְ לִפְנֵינוּ וְאֵנִי
 הִתְהַלְכְתִי לִפְנֵיכֶם מִנְעָרִי עַד-הַיּוֹם הַזֶּה : 3 אֶתְהַלְכֶה בְּרַחֲבָה :
 4 מִי יִתְפַּלֵּל-לִי : 5 הִתְפַּלֵּל-נָא בְעַדְנוּ אֶל-יְהוָה : 6 אֶתְפַּלֵּל
 בְּעַדְכֶם אֶל-יְהוָה : 7 בְּחָרֵב הַקְּצַפְתֶּם אֶת-יְהוָה וַיִּתְאַנֵּף יְהוָה
 בְּכֶם : 8 וּבְאֶהְרֵן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאֶתְפַּלֵּל גַּם-
 בְּאֶהְרֵן בְּעַת הַהוּא : 9 נִתְפַּלֵּל אֶל-אֱלֹהֵינוּ : 10 הַמֶּלֶךְ יִתְאַבֵּל :
 11 עַד-מָתִי אַתָּה מֵתְאַבֵּל אֶל-שָׂאוֹל : 12 יִשְׁבְּתִי וְאֶתְאַבֵּלָה :
 יָמִים : 13 הִתְאַבֵּל-נָא וּלְבָשִׁי-נָא בְגָדֵי-אֲבִל : 14 הִתְקַדְּשׁוּ
 לְמַחֵר : 15 גַּם הַכֹּהֲנִים יִתְקַדְּשׁוּ פֶן-יִפְרֹץ בְּהֶם יְהוָה : 16 מִי
 הוּא לִפְנֵי יִתְיָצַב : 17 הִתְיָצַבו לִפְנֵי בְּאֵהָל מוֹעֵד : 18 אֶתְיָצַבָה
 עַל-מְצוֹר : 19 שָׁמַע יְהוָה וַיִּתְעַבֵּר : 20 הִתְעַבְרַת עִם-מְשִׁיחֶךָ :
 21 לֹא תִתְחַתֵּן בָּם : 22 הִתְחַתְּנוּ אִתְּנוּ : 23 הִנֵּה דוֹד מִסְתַּתֵּר :
 עֲמָנוּ בְּמִצְדוֹת : 24 אֲשַׁתְּמַר מְעוֹנֵי : 25 מֵה-נִצְטַהֲקִי : 26 אֶל-
 הַנְּפִמָּאוּ בְּכָל-אֱלֹהִים : 27 לָמָּה זֶה / אַתָּה מֵתְנַפְרֵה : 28
 עֲבוֹת זָרִמוּ מֵיָם : 29 רִוְזִים יְחֻקְקוּ צָדֵק : 30 הִנֵּה שָׁם אִשָּׁה
 מְקַשְׁשֶׁת עֵצִים : 32 סִכְסְכְתִי מְצָרִים בְּמְצָרִים : 31 אֶת-אֵיבֵי
 יִסְכְּךָ יְהוָה : 33 דוֹד מְבַרְכֵר בְּכָל-עֵז : 34 הִתְאַנְּה אִמְלִלָה :

35 לֹא־הִתְחַמְּמֵהֶי לְשֹׁמֵר מִצִּוְתֶיךָ : 86 זְכַרְזֹאת וְהִתְאַשְׁשִׁי" :

^a See 143, 2, c. ^b Cf. 43, 2, and 169, 3. ^c See 162, 4, b. ^d '[for some] days : ' see 208, 5. ^e See 117, 7. ^f See 87, Obs. ^g See 104, Obs. ^h See 173, 3. ⁱ See 87, 2, b. ^k See 173, 2. ^l See 127. ^m '...Egypt against Egypt,' i. e. a civil war in Egypt. ⁿ Isaiah 46 : 8.

Write in Hebrew

1. Walk (*Hithpaël*) before us. 2. Do not walk in his ways. 3. Let us walk in the ways of righteousness. 4. Intercede (pl.) for me, I beseech you, with the Lord (cf. no. 5, above). 5. Why will ye not pray for me? 6. Let us pray for them. 7. We provoked our mistress (135, 2), and she showed herself angry with us. 8. Behold, they are praying in the temple. 9. We heard the priest praying for the people. 10. Do not mourn. 11. Why have ye mourned these many days (86, Obs. a)? 12. Why art thou mourning for thy husband (cf. 11, above)? 13. Let us sanctify ourselves, and stand (that we may stand) before the Lord. 14. Why did ye not sanctify yourselves for that day? 15. No man shall (=A man shall not) stand before thee. 16. Let us join affinity with them. 17. Behold, he is hiding (himself) in yonder cave. 18. Where are they (106) hiding (themselves)? 19. Who can justify himself before Jehovah? 20. Do not make a pretence. 21. Let us not delay in pursuing (to pursue) our enemies. 22. The vines languish.

AFFIXES TO VERBS.

176. As has already been remarked (105), a personal pronoun, used as the *object* of a verb, (1) may be combined with אֲנִי, and then stand separate. But (2) much more frequently the pronoun is *appended as an affix* (60, 3) to the verb, forming one word with it.

Thus, *he kept me* may be rendered by אֲשַׁמְרֵ אֹתִי or אֲשַׁמְרֵנִי. But these two possible constructions are properly available only when the object is different from the agent : reflex action should be expressed by Niphal (167, 1) or Hithpaël (174, 1). But see also 213, III.

Obs. Although these affixes are mostly used to indicate direct accusatives, sometimes, with neuter verbs—especially in poetry—they stand for datives, &c., as אֲנִי־לָנִי *he grew up with me* Job 31 : 18.

177. Three points require consideration : (1) the changes made on verbal forms before receiving affixes ; (2) the forms these affixes themselves assume ; (3) the vowel-sound which may be interposed between the verb and affix.

A. The fewest changes are presented by the *Hiphil-forms*, since these have two firm vowels in the stem. The forms of this conjugation, prepared for affixes, are these :—

	PERFECT		IMPERFECT		INFINITIVE	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>		
3 m.	הִקְטִיל	הִקְטִילוּ	יִקְטִיל	יִקְטִילוּ	הִקְטִיל	
3 f.	הִקְטִילָהּ		תִּקְטִיל	תִּקְטִילוּ	IMPERATIVE	
2 m.	הִקְטִלְתָּ	הִקְטִילְתֶּם			<i>Sing.</i>	<i>Plur.</i>
2 f.	הִקְטִילְתְּ				הִקְטִיל	הִקְטִילוּ
1 com.	הִקְטִילְתִּי	הִקְטִילְנוּ	אִקְטִיל	נִקְטִיל	הִקְטִילְי	הִקְטִילוּ

Obs. 1. The deviations from the common forms are mostly cases where an older termination is resumed ; thus, in the perfect sing. 3 fem. הִקְטִילָהּ for הִקְטִילָה (66, Obs. 4 ; 81, 2, b), 2 fem. תִּקְטִיל for תִּקְטִיל (90, 2) ; in the plural, the 2nd pers. ending תִּקְטִילוּ is for תִּקְטִילוּ : cf. the Arabic.

Obs. 2. In the imperfect, infinitive, and imperative, the final Htréq is tenaciously maintained. See 171, Obs. 3, b.

B. The Affix-forms are these :—

	3rd.			2nd.		1st.
Sing. m.	וְ, וְ, וְ (ה')	וְ, וְ, וְ	וְ, וְ, וְ	m. וְ ; f. וְ :		com. וְ
Plur. m.	וְ, וְ, וְ ;	וְ, וְ, וְ ;		m. וְ ; f. וְ :		com. וְ

Rem. The *k* sound of the 2nd. person affixes may have been adopted for the purpose of more clearly distinguishing them from the affirmatives with the proper *t* sound : cf. the 2nd person *suffixes*, and conversely 113, 4.

C. (a) Verb-forms which end already with a vowel, do not need a helping sound between them and the affix following. (b) But those which end in *consonants* need some such sound. Hence (1) before וְ, וְ, and וְ is placed *shewa*, which, with the first of these forms, is *vocal*, and (a) in pause becomes *segol*, (β) taking the tone (42). (2) Before the other affixes (a) the Perfect takes an *a* sound (=, =), while (b) the Imperfect and Imperative take *e* (=), the former sometimes *a*.

Thus הִקְטִילוּם *we separated them* ; הִקְטִילוּם (pause הִקְטִילוּם) : on the other hand הִקְטִילוּם and הִקְטִילוּם seldom הִקְטִילוּם.

Rem. That the 'union-vowel' *a* in the Perfect is really an old ending seems to be proved by the inflection of the verb in Arabic.

Exercise 39.

ישע (ש) salvation כקל image, idol; [קלם] H^c reproach, דרך tread; Hⁱ.
 קעם be angry; Hⁱ. pl. in actual put to shame make to walk,
 provoke use פסילים עור skin lead, guide

1 יהוה הלבִישֵׁנִי בְּגָדֵי־יֵשַׁע : 2 אַתָּה הִבְרַלְתָּם לִּי לְנַחֲלָה :
 3 לֹא הִסְגַּרְתָּנִי בְּיַד אִיבִי : 4 לִמָּה הִרְגַּזְתָּנִי : 5 הֲלִבְשִׁיתִיו
 בְּתַנְתָּךְ : 6 הֲרַכְבֵּתִיךְ עַל־פָּמְתֵי אַרְצִי : 7 מִרַחֵם הִקְדַּשְׁתִּיךְ :
 8 מִדְּרוֹעַ הַכְּעִיסוּנִי בַּפְּסָלֵיהֶם : 9 לֹא הִכְלַמְנוּם : 10 אֲנִי יְהוָה
 אֱלֹהֶיךָ מִדְּרִיכֶךָ : 11 הִנְנִי מְשַׁחִיתָם : 12 לֵנֹנִי הִסְגִּירָה בְּיַד
 הַמַּלְאָךְ : 13 הֲאֱלֹהִים שָׁלַח מַלְאָךְ לִירוּשָׁלַם לְהַשְׁחִיתָהּ : 14 לֹא
 יִתְיַצַּב אִישׁ בְּפָנֶיךָ עַד־הַשְׁמִידֶךָ אִתָּם : 15 הֲזִכִּירְנִי : 16 בְּצִל
 כְּנָפֶיךָ תִּסְתִּירְנִי : 17 הֲדִרִיכְנִי בְּאַמְתֶּךָ : 18 לֹא אֲשַׁחִיתָם : 19
 אֶל־תִּשְׁחִיתֵהוּ : 20 אֲשַׁמְדֵם : 21 נִשְׁלִיכֵהוּ בְּאַחַד הַבְּרֹת : 22
 הַשְׁלִיכֵהוּ אֶל־הַיָּצָר : 23 בְּגֹי נָבָל אֲכַעִיסֶם : 24 עֹרֶה וּבִשָּׁר
 תִּלְבִּישֵׁנִי : 25 לְמִי תִמְשְׁלוּנִי : 26 זָנַחְתָּ וְתִכְלִימְנוּ : 27 קְרוֹב
 מִצַּדִּיקִי :

^a See 172, *Obs.* ^b See 74, *Obs.* ^c See 24, 5, 6. ^d See 171. ^e [It
 will be] to us [i. e. ours] to deliver... ^f See 124. ^g See 117, 4.

Write in Hebrew

1. Jehovah hath wholly separated (125, 1) thee to him [self] from the nations. 2. These nations have utterly provoked me with their abominations. 3. Ye have provoked him to destroy you. 4. We will strip thee (172, 1) of thy beautiful garments (83, 1 and 80, 2), but clothe him with my new tunic (76, 3). 5. Why did ye make them ride upon my asses? 6. May Jehovah hide thee under the shadow of his wings (cf. 16, above). 7. We shall not deliver thee into his hands. 8. I shall utterly destroy them from off the earth. 9. Lead us in thy righteous ways (83, 1 and 80, 2). 10. Jehovah is his guide. 11. Thou hast sanctified them. 12. I am Jehovah, thy sanctifier. 13. Do not cast them into the sea. 14. Let us not mention them at all. 15. I shall not justify thee in this (63, *Obs.*).

16. Ye shall not justify them in their iniquity. 17. We shall appoint thee king over us. 18. Why have ye appointed him king? 19. It is yours to offer them (bring them near) to Jehovah. 20. Cast ye him into the devouring fire.

AFFIXES TO VERBS.

178. On turning to the other portions of the verb besides Hiphil, it soon becomes apparent that *verbal forms assuming affixes are treated as if they were nouns*. Thus (1) Piël, Hithpaël and other parts which terminate in —, and otherwise have forms like first-declension nouns (131), are treated as if they were actually such: (2) the Qal infinitive construct, and the imperative, ending in *o*, are viewed as third-class *segolates* (132): (3) all other parts are like the third-declension nouns (138).

1. Hence קָבְצָם *he gathered them*, וְגָדַלְךָ *to magnify thee*, וְהִתְכַבְּרָנִי *I will deliver thee, and thou shalt glorify me*, Ps. 50:15.

2. Thus לְשַׁמְרוֹ, but also לְשִׁמְרִי; לְשִׁפְטֵנִי *judge me*, Ps. 26:1, from שָׁמַר; but בְּהַגְנִי *try me*, in v. 2, from בָּחַן.

3. Thus יִשְׁמְרֵנִי, but יִשְׁמְרֵךְ; יִשְׁמְרֵנִי, יִשְׁמְרוּ, יִשְׁמְרֵנִי, &c.

179. The perfect Qal, which suffers more through vowel-changes than some other parts, is here presented in its altered form, before assuming affixes:—

<i>Sing.</i>	<i>Plur.</i>
3 m. קָטַל (קָטַל with heavy affixes)	3 c. קָטְלוּ
3 f. קָטַלְתְּ	
2 m. קָטַלְתָּ (קָטַלְתָּ)	2 m. קָטַלְתֶּם
2 f. קָטַלְתְּ (קָטַלְתְּ)	
1 c. קָטַלְתִּי	1 c. קָטַלְתֶּם

Rem. Of course, verbs whose first radical is aspirate demand a *hateph* for a simple *shewa* (29), e. g. אָהַבְךָ *he loves thee*.

180. An affix gains in emphasis by the insertion of a Nun between it and the verbal form: this letter has been named *Nun Epenthetic* (better *Nun Demonstrative*). But it is only found where these conditions are fulfilled: the verb must (1) be of the imperfect¹ form, (2)

¹ Very few exceptions occur: see 43 in Exercise.

end with the final radical, and (3) be in pause. The Nun is, for the most part, fused with the preceding consonant, in which case it is represented by a doubling Dagesh.

Thus תִּנְדְּלֵנוּ *thou magnifiest him*, from תִּנְדְּלֵנוּ; אֶמְצְאָךְ *I shall gather thee*; see also 50, 4. In some cases, however, the Nun evidently constitutes part of the original form of the verb, as יִשְׁרְתוּנְךָ *Isa. 60:7, 11.* (Cf. 118, a). Uncontracted forms, such as יִמְצְאוּנְךָ *Jer. 2:24*, are poetic and rare.

Exercise 40.

hand <i>f.</i>	תִּדְרֹךְ thrust through,	יָכֹל can, be able	עַלְמָה maiden, virgin
(יָסַר) <i>Pi.</i> chastise,	פָּרַע pierce	צָרַף purge, refine,	[קָדַם] <i>Pi.</i> precede, an-
correct	אָז only, but	טָהַר purify	תִּצְטָק anticipate, prevent

- 1 הַמֶּלֶךְ מִלְטָנוּ מִבַּף פְּלִשְׁתִּים : 2 יְהוָה סִגְרָנִי בִירָדָה : 3 אָנִי
 4 אָנִי יְהוָה מְקַדְּשׁוֹ : 5 לְמַדְתָּנִי מִנְעוּרַי : 6
 7 עַם-עוֹ יִכְבְּדוּךָ : 8 יִרְאִי יְהוָה הַלְלוּהוּ
 9 הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדֶי : 10 יִרְאֵת
 11 קִבְּצָנוּ יְהוָה מִן-הַגּוֹיִם : 12 יִסְרְנִי יְהוָה
 13 אֶת-יּוֹם הַשִּׁבְתָּ לְקַדְּשׁוֹ : 14 לֹא-יִכְלֹ
 15 שְׁפֹטֵנִי יְהוָה בְּצַדִּיקִי : 16 שְׁלַף חַרְבְּךָ
 17 זַכְרָנִי וּפְקָרְנִי : 18 בִּקְשׁ שְׁלוֹם וְרַדְּפוּהוּ : 19
 20 תַּפְשׂוּם חַיִּים : 21 דָּוִד שְׁלַחְנִי אֵלֶיךָ :
 22 יְהוָה זַכְרָנוּ : 23 יְהוָה נִתְנָה כְּהֵן : 24 הִנְנִי צָרְפָם וּבַחֲנֻתִים :
 25 אֲזַכֶּיךָ לֹא שְׁלַחְתִּים : 26 זֶה-לְךָ הָאוֹת כִּי שְׁלַחְתִּיךָ : 27 קָרַב
 28 הִנֵּה אָנֹכִי עִמָּךָ וְשִׁמְרְתִיךָ : 29 אֵלֵי
 30 עֲלֹמוֹת אֱהַבְדֶּךָ : 31 אִישׁ שְׂרָפְתָם : 32
 33 טוֹב וְחָסֵד יִרְדְּפוּנִי כָל-יְמֵי חַיִּי : 34
 35 אֶל-נָא תִקְבְּרֵנִי בְּמִצְרַיִם : 36 נַחֲפֹשִׁים חַיִּים :
 37 אָנֹכִי לֹא אֲשַׁבְּחֶךָ : 38 לְמַה תִּשְׁאַלְנִי : 39 לֹא אֶזְכְּרֶנּוּ : 40
 41 מֵה-אֲנֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן-אָדָם כִּי

תִּפְקְדֵנוּ : בְּבִקֵּר הַפְּלִתִי תִקְדְּמֵךְ : 42
 הַפְּצֵתִי צַדִּיקְךָ : 43
 פִּשְׁעֵינוּ אֵתָהּ תִכְפֹּרֵם : 45
 בְּחַנְתֵּנוּ אֱלֹהִים צַרְפָּתֵנוּ כְּצַרְךָ
 כִּסְף : 46
 אֵתָהּ גַּמְלַתֵּנִי הַטּוֹבָה וְאֲנִי גַמְלַתֶיךָ הַרְעָה :

^a Supply the copula. ^b See 143, 2, c. ^c Vocative. ^d See 125, 4, a.
^e See 144. ^f See 176, Obs. ^g Gen. 37 : 4. ^h See 32, 5. ⁱ See Ex-
 ercise 16, note h. ^j See 112, 2. ^k See 19, 4. ^l Is. 65 : 5. ^m It will
 be observed (Matt. 27 : 46) that this sentence from the Psalms, appropriated by
 our Lord on the cross, was there uttered in the cognate Aramaic. ⁿ See
 110, d. ^o See 117, 2. ^p See 55, c.

Write in Hebrew

1. Who rescued them? 2. Let us rescue them. 3. Thy God hath rescued thee from the hand of thine enemies. 4. Who will deliver them into our hand? 5. We will not deliver thee into their hand. 6. Teach me thy ways. 7. Teach (ye) them his ways. 8. I will gather you from all the lands. 9. Keep (thou) him from evil. 10. We shall keep thee in thy way. 11. Keep (ye) them in the way of truth. 12. Remember (thou) us. 13. We remember them. 14. All the days of my life will I remember them. 15. We know thee who thou art. 16. I do not know him. 17. Let us capture him alive. 18. I anointed thee king (for king) over Israel. 19. Do not ask him. 20. Let us bury them in that cave. 21. His sons went down to bury him. 22. The maiden took them. 23. Why have ye forsaken them?

PART SECOND.

THE IRREGULAR VERBS &c.

PART SECOND.

THE IRREGULAR VERBS.

181. Some deviations from the model of the verb, as it has now been given, are caused when any of the radicals happens to be (*a*) an aspirate, or (*b*) a quiescent letter; or (*c*) when the assimilation of a radical takes place.

A. 'Aspirate' Verbs are subdivided thus:—(1) 'Pe Aspirates,' i. e. verbs whose first radical is an aspirate (163, *Obs.*), as בָּשַׁח to think: (2) verbs '°Ayin Aspirate,' as בָּחַר to choose: (3) verbs 'Lamed Aspirate,' as שָׁמַע to hear.

B. In the 'Quiescent' Verbs, the consonantal sound of the weak letter merges in the vowel which precedes. This class comprises (1) 'Pe Aleph' Verbs, as אָכַל to eat; see 185: (2) 'Pe Waw' Verbs, properly so called (see 187), although the ם is often written ן, as יָרַד for יָרַח to descend: (3) 'Pe Yod' Verbs (proper); as סָקַח to suck; see also C, 2: (4) Verbs '°Ayin Waw,' such as מָוֹת to die: (5) Verbs '°Ayin Yod,' as יָבַח to contend: (6) Verbs 'Lamed Aleph'; as קָרָא to call: (7) Verbs 'Lamed He,' as הָקַח to buy.

C. Contracted Verbs include (1) Verbs 'Pe Nun,' as נָדַח to vow: (2) some Pe Yod verbs which are inflected like the verbs Pe Nun, as נָצַח to set on fire: (3) 'Double °Ayin' verbs, as נָבַח to go round.

Obs. Many verbs are doubly irregular; e. g. נָנַח he smote, is both Pe Nun and Lamed Aspirate; עָשָׂה to do, is both Pe Aspirate and Lamed He.

182. PE ASPIRATE VERBS. — *Rules.* I. Where the first radical of common verbs assumes *simple* sh^{wa} vocal, Pe Aspirates require a *composite* instead.

The *hateph* used is mostly ם: but verbs with ם as their first radical prefer ם; e. g. הָרַג kill, but אָכַל eat.

II. When it is otherwise indifferent, (a) preformatives assume the simple vowel corresponding to the composite sh^wa under the aspirate succeeding them; but (b) if the vowel under the preformatives characterise the form, they give the aspirate a vowel like their own.

Qal forms give illustrations of the former case; thus לָהַרֵג to kill, לֹאֵל to eat, יֵעֹזב he will leave. But in Niphal, Hiphil, Hophal, the class of vowel under the preformative remains, and regulates what follows it; hence נִקְטַר נִקְטֵר, הִקְטִיר, הִקְטִיר &c. See, however, 20 in Exercise, and 11, c.

Obs. 1. In Qal imperfect, verbs which end in *o* begin with *a*, but those which terminate in *a* begin with *e*, as also verbs which are at once Pe Aspirate and Lamed He; thus יַעֲבֹד he will serve, but יִקְוֶן he will be strong, יִרְוֶה he will see.

Obs. 2. Strong aspirates sometimes do not accept a composite sh^wa: yet the preformatives assume their vowels just as if they did; thus יִקְוֶד he will desire, יִקְוֶל he will cease. This is the 'hard' pronunciation of the aspirate.

III. When, further, a vowel-afformative (י, י־, or ה־) is added to the root, the composite sh^wa under the aspirate becomes a short vowel; as יַעֲבֹד, from עֲבָד.

IV. The doubling of the first root-letter, in some parts of Niphal, being impossible, the vowel which precedes it is made long (9), hence we have יִקְטַר for יִקְטֵר.

Exercise 41.

חָכַם	be or become	דָּג	fish	דְּקָה	tears (cf. 66, Obs. 6)	קִנָּה	cattle
חָכָם	wise	תְּמִימָה	integrity,	אֲסָן	support; H ⁱ . be-	שָׁמֵם	be deaf, dumb
עֲזָה	counsel	עֲוֹנוֹת	innocence	אֲמֵן	lieve, trust; N ⁱ . be	שָׁמֵם	H ⁱ . keep silence
שָׂעִיר	he-goat	[[וְ]]	H ⁱ . listen to,	אֲמֵן	trusty, faithful; be	קֶטֶף	staff
(אֲלֵף)	P ⁱ . teach	שָׁמֵם	hear	קֶטֶף	established	חָקַר	search

1 שָׁמַע וְחָכַם : 2 שָׁמַע מוֹסֵר וְחָכְמוֹ : 3 שָׁמַע עֲצָה לְמַעַן
 תְּחַכְּמוּ בְּאֲחֵרֵיתֵךְ : 4 לָמָּה זֶה עֲוֹנֵתָן אֶת־הָאֵלִים : 5 אֶל־נָא
 תַּעֲזֹב אֲתָנוּ : 6 הָאֲרִיץ תַּעֲזֹב מֵהֶם : 7 לֹא יִחַדֵּל אֲבִיּוֹן מִקָּרֵב
 הָאֲרִיץ : 8 הַקְּלוֹת יִחַדְּלוּ : 9 לֹא תַעֲבְדוּ אֶת־מֶלֶךְ בְּבָל :
 10 אָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה : 11 עֲוֹנֵתָם אֲתִי וְתַעֲבְדוּ
 אֱלֹהִים אֲחֵרִים : 12 חֲדַל מִמֶּנּוּ וְנַעֲבֹדָה אֶת־מִצְרַיִם כִּי טוֹב
 לָנוּ עֲבֹד אֶת־מִצְרַיִם : 13 מִי־יַעֲמֵד לְפָנֶיךָ : 14 הַשְׁעִיר יַעֲמֵד

חִי לִפְנֵי יְהוָה : 15 כִּי־תֵעָבֵר בְּפָנַי אֶתְךָ אָנֹכִי : 16 נִעְבְּרָה־נָא
 בְּאַרְצְךָ לֹא נֵעָבֵר בְּשָׂדֵה וּבְכָרִם : 17 אֶעְבְּרָה בְּאַרְצְךָ : 18
 בְּרַגְלֵי אֶעְבְּרָה : 19 אָמַר לְנֹעַר וַיֵּעָבֵר לִפְנֵינוּ וְאֵתָה עָמַד :
 20 לָמָּה הֵעֲבַרְתָּ הָעֵבִיר אֶת־הָעַם הַזֶּה אֶת־הַיַּרְדֵּן לְהַאֲבִידֵנוּ :
 21 חֹזֶק לִבִּלְתִּי אֶכֶל הָדָם : 22 תַּחֲזֹקְנָה יְדֵיכֶם : 23 שָׁם אִשָּׁה
 גְּדֹלָה וַתַּחֲזֹק־בוּ לְאֶכֶל־לֶחֶם : 24 עֲדָנוּ מִחֹזֶק בְּתַמְתּוֹ : 25 גַּם
 אֹיִל מִחֲרִישׁ חָכָם יַחֲשֹׁב : 26 הַחֲרִישׁ וְאֶאֱלָפָךָ חֲכָמָה : 27
 מִדּוֹעַ נַחֲשָׁבְנוּ כִּבְהֵמָה : 28 הָאֶכְלָתֶם לֶחֶם דְּמַעָה : 29 אֶל־
 תֵּאֱמָן בָּם : 30 אִם לֹא תֵאֱמִינוּ כִּי לֹא תֵאֱמָנוּ : 31 בְּרִיתִי
 נִאֲמַנְתִּי לוֹ : 32 אֲבָרָם הָאֱמִין בִּיהוָה וַיַּחֲשֹׁבָה לוֹ צְדָקָה : 33
 לֹא עֵת הָאֶסֶף הַמְּקַנָּה : 34 הָאֲזִינָה־זֹאת : 35 הַמִּטָּה נִדְפָךְ
 לְנַחֵשׁ : 36 אֱלֹהִים יַחְקֵר־זֹאת : 37 תֵּאֱבֹל הָאָרֶץ וְגַם דְּגֵי הַיָּם
 יֵאֱסָפוּ : 38 הָאֶסֶף יֵאֱסָף עָלֶיךָ כָּל־יִשְׂרָאֵל : 39 דָּם זֶה הַחֲרִיב
 נַחֲרָבוּ הַמַּלְכִּים :

^a See 119, *Obs.* 1. ^b See 117, 7. ^c See 87, *Obs.* ^d See 167, *Note.*
^e See 113, *a.* ^f See 80, 3. ^g See p. 61, foot-note. ^h 'gods.' ⁱ See 161,
Obs. c. ^k See 124, *Rem.* 2. ^l See 117, 8. ^m 'shall be made to stand'
 [Hophal] ⁿ *a. set, placed.* ^o See 117, 5. ^p Observe the different forms and
 shades of meaning in these imperfects. ^q See 1 Sam. 9 : 27. ^r See 112, 2.
^s Note the peculiar pointing of this form. ^t See 172, *Obs.* ^u See 124, *Rem.* 3.
^v See 117, 3, *c.* ^w Supply the copula. ^x See 129. ^y See Prov. 17 : 28.
^z See 120, *b.* and *Obs.* ^{aa} See 198, *b.* ^{ab} See 127. ^{ac} Hos. 4 : 3. ^{ad} See 86, *a.*
^{ae} See 2 Kings 3 : 23.

Write in Hebrew

1. O women (73, 1), love your husbands. 2. O fools, when will
 ye be wise? 3. Cease not to mourn for (on account of) the forsaken
 (ones). 4. Cease mourning for the dead (pl.) 5. Do not (pl.) pass
 through this field of mine (86, 2, *e*). 6. Cursed (be) his loved (ones).
 7. Ye have oppressed and forsaken the poor. 8. Ye have loved evil
 and taken hold of iniquity. 9. Let me cross over, pray, to eat of
 (*i. e.* from) the fruit of that tree. 10. If thou (*f.*) wilt be utterly silent

(125, 1) at this time, then (161) salvation will arise (stand) to the Jews from another place. 11. Why dost thou still (129) maintain (keep hold of) thine integrity? 12. It is better for us to perish in this great and terrible wilderness (76) than to serve the Egyptians. 13. Take hold of thy staff, and stand before me. 14. Saddle me (*i. e.* for me) the ass. 15. I did not believe his word, and took (thought) him for a liar. 16. Why did ye not believe these trustworthy (*partic.*) witnesses? 17. His words have been trustworthy. 18. Behold, *ye* (112, 2) could not stand before him, and how shall *we* stand?

°AYIN ASPIRATE VERBS.

183. 1. Whenever the regular verb takes simple sh^wa vocal, the second radical takes Hateph-pataḥ (10).

Thus שָׁחַטוּ *they slay*. From this ש again may be taken = as the vowel for a short syllable preceding it (*cf.* 11); hence, in Qal imperative שָׁחַט , and the feminine form of the infinitive שָׁחַטָה *to love* (123, 1, *δ*).

2. In Piël, Pual, and Hithpaël, the second radical may cause the vowel that precedes it to be lengthened (9).

Hence בָּרַךְ , בִּרְכָה (for בִּרְכֵךְ , בִּרְכֵךְ), *to bless, be blessed*; but צָרַח *to consume, despise*.

3. So little influence has the aspirate over a vowel following, that only in Qal Imperfect and Imperative, and in the plural feminine of these same parts in Niphal, Piël, and Hithpaël, is the = always changed to - : in Piël Perfect it sometimes remains.

Exercise 42.

[בָּחַל] <i>Ni.</i> be terrified, tremble;	[שָׁרַת] <i>Pi.</i> serve, attend, minister	[קָאֵן] <i>Pi.</i> refuse	(רָחַם) <i>Pi.</i> pity, compassionate
<i>Pi.</i> terrify	(אָחַר) <i>Pi.</i> tarry; re-	[שָׁעַן] <i>Ni.</i> lean, recline, rest	נָרַשׁ drive out, expel; <i>Pi.</i> id.
אָחַרְתִּי folly, simplicity	tard, defer		

1 אֲבָרְכָה מְבָרְכֶיךָ : 2 בָּרַךְ אֲבָרְכֶךָ וְהִתְבָּרַכְנוּ בְּזִרְעֶךָ כָּל
 3 בְּרִכְיָה נַפְשִׁי אֶת־יְהוָה : 4 אֶת אֲשֶׁר־הִתְבָּרַךְ

מְבָרֵךְ : 5 מְבָרַכְתִּי יְהוָה אֲרָצוֹ : 6 פְּלִשְׁתִּים נִלְחַמוּ בְיִשְׂרָאֵל :
 7 לֹא תִלְחַמוּ עִם־אֲחֵיכֶם : 8 נִלְחַמָּה אוֹתָם בְּמִישֹׁר : 9 נִפְשִׁי
 נִבְהֵלָה מְאֹד : 10 יִבְהֵלוּ כָּל־אֵיבֵי : 11 עַד־מָתִי תִאֱהָבוּ פְתִי :
 12 אָנִי אֲהַבִּי אֲהַבִּי : 13 כָּל־מְנַאֲפִים : 14 לֹא תִבְנֶאֱפֶה : 15
 אֲהַבֵּ אִשָּׁה אֲהַבְתִּי רֵעַ וּמְנַאֲפֶת כְּאֲהַבְתִּי יְהוָה אֶת־בְּנֵי
 יִשְׂרָאֵל : 16 מְלִכֵיהֶם יִשְׁרֹתוּנָךְ : 17 הַנְּעֹר מִשְׁרַת אֶת־יְהוָה :
 18 בָּעֵת הַהוּא תִבְדִּיל יְהוָה אֶת־שִׁבְט הַלְוִי לַעֲמֹד לִפְנֵי יְהוָה
 לְשִׁרְתוֹ וְלִבְרֵךְ בְּשֵׁמוֹ : 19 בַּחֲרוּ הַיּוֹם אֶת־מִי תַעֲבֹדוּ : 20
 מִחַטָּאתֵי טְהַרְנִי : 21 הַטְּהַרוּ הַכֹּהֲנִים וְהַלְוִים כְּאֲחֵרִי וַיִּשְׁחַטּוּ
 הַפֶּסַח : 22 קִרְבָּתִי צְדָקָתִי לֹא תִרְחַק וְהִשְׁוּעָתִי לֹא תֵאָחֵר :
 23 קִרְבוּ רֵיבְכֶם : 24 טָרַף טָרַף יוֹסֵף : 25 אֵין לֵהִי מִנְחָם
 מִכָּל־אֲהַבְיָה : 26 אָנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם תִּנְחַמוּ : 27 נִשְׁעֲנוּ
 עַל־אֱלֹהֵי אֲבוֹתֵיהֶם : 28 רַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַחַת הַעֵץ :
 29 פָּרַחֶם אָב עַל־בָּנִים רַחֵם יְהוָה עַל־יְרֵאָיו : 30 גִּרַשׁ אֲנִישׁ
 אֲתָבָם מִזֶּה : 31 שְׂאֵר הַיְהוּדִים נִקְהָלוּ וְעָמֹד עַל־נַפְשָׁם : 32
 עֲלִיד הַדּוֹגְגוּ כָּל־הַיּוֹם : 33 הִנֵּה אֲחִיד כְּתַנְחָם לָךְ לְהַרְגֵךְ :
 34 עִם־נָבֶל נֶאֱצוּ שְׂמֵךְ : 35 מֵאֲנֵה הַנְּחָם נִפְשִׁי :

^a See 29, b. ^b Piél imperative. ^c See 105. ^d Supply the copula.
^e See 123, b, 3. ^f Note the peculiar pointing of this word. ^g Pausal form,
 contracted from אֲמָתָה : see also 117, 4. ^h See 129. ⁱ See 22, 1. ^j Hos.
 3 : 1. ^k See 124, I, 1, and II. ^l See 180. ^m See 80, 3, b. ⁿ See 73, 2.
^o See 87, 1, c. ^p See 118, a. ^q See 173, 2, a. ^r 'as one [man]' all to-
 gether. ^s Ia. 46 : 13. ^t See 125, 1, Obs. b. ^u Cf. Exercise 15, nos. 27, 28,
 31. ^v See 125, 3; also Esther 9 : 16. ^w Psalm 44 : 23. ^x Gen. 27 : 42.
^y Psalm 77 : 3.

Write in Hebrew

1. When they lean (in their leaning : 124) on thee, thou shalt be broken.
2. Let me lean on thy hand.
3. From all your sin will I cleanse you.
4. Let all my attendants purify themselves.
5. Why

(87, *Obs.*) do ye ask (117, 2) my name? 6. Salvation is far from us. 7. When they assemble against you, be not terrified. 8. Let us bless even our enemies. 9. Assemble yourselves, O ye priests, and minister to Jehovah. 10. Love your enemies, and bless them that curse you. 11. Thou shalt not love those that love evil. 12. O ye adulterers, tremble before the God of heaven. 13. Let us slay the ox. 14. Ye shall wash your flesh with water, and purify yourselves for the passover. 15. We will not be terrified. 16. Our enemies have been utterly driven out of the land. 17. Cry unto me, and I shall not tarry. 18. When (117, 5) they cry to me, I shall not pity them.

 VERBS 'LAMED ASPIRATE.'

184. Since final aspirates demand *a* sounds (12), Verbs 'Lamed Aspirate' (*a*) take pataḥ as a substitute for, or (*b*) in addition to, another kind of final vowel found in common verbs. Thus,—

I. A merely tone-long *o* is simply changed to *a*, except in Qal construct infinitive: but when unchangeable, it takes (12, 2) a furtive pataḥ after it.

Cf. the Qal imperfect and imperative with the absolute infinitive.

II. So also ־ is displaced for ־ , except (*a*) in participles absolute (131, I. *c*), (*b*) in absolute infinitives, and (*c*) everywhere in pause, when it remains, with furtive pataḥ following.

III. But ֿ and ֿ־ always remain unchanged, and take the pataḥ after them.

See Hiphil perfect, and Qal passive participle.

Note. Of two silent shewas at the conclusion of a word, the former, under the final radical, mostly becomes a helping pataḥ; see 7, 9, 21, in Exercise.

Exercise 43.

קַיִב dog-fly, gad-fly צָלַם prosper בָּרִית bolt, bar חֲצֹצֶרֶת trumpet
 1 בֵּן חָכֵם יִשְׁמַח אֵב : 2 חָכֵם בְּנֵי וְיִשְׁמַח לְבִי : 3 שְׁמוֹעַ
 הַשְּׂמֵעַ בְּקוֹל יְהוָה : 4 שְׂמֵעַ בְּקוֹלָהּ : 5 שְׂמֵעוּ שְׂמוֹעַ אֵלַי :
 6 אֵינְנוּ שְׂמֵעַ בְּקוֹלְנוּ : 7 שְׂמֵעוּן קוֹלִי : 8 לֹא יִשְׁמַע קוֹלוֹ עוֹד :

9 לֹא שִׁמְעַת בְּקוֹלִי : 10 מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם : 11 הִן לֹא
 כְּבֹדָה אֶזֶן יְהוָה מִשְׁמוֹעַ : 12 שִׁלַּח אֶת־בְּנֵי : 13 שִׁלַּח הַשְּׁלַח
 אֶת־הָעָם : 14 מִי יְהוָה אֲשֶׁר אֲשַׁמַּע בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל
 לֹא יִדְעֵתִי אֶת־יְהוָה וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח : 15 אִם אֵינְךָ
 מִשְׁלַח אֶת־עַמִּי הַגָּנִי מִשְׁלִיחַ בְּךָ אֶת־הָעָרֹב : 16 בְּרַח־לְךָ
 אֶל־מְקוֹמְךָ : 17 אֲנֹכִי בְּרַחַתִּי מִפְּנֵי גְבוּרָתִי : 18 הַנְּשַׁבַּע בְּאָרֶץ
 יִשְׁבַּע בְּאֱלֹהֵי אָמֵן : 19 בְּשֵׁם יְהוָה הַנְּשַׁבַּע : 20 הַשְּׁבַע הַשְּׁבִיעַ
 אֲבִיד אֶת־הָעָם : 21 תִּרְפִּית לְקַחְתִּי וְאֵתִי שְׂכַחְתָּ נָאִם אֲרֹנִי
 יְהוָה : 22 יְהוָה הַצְּלִיחַ דְּרָכֵי : 23 בְּרִיחִי בְּרוֹל אֲגַדֵּעַ : 24
 אֲוִרִי זָרַע לְצַדִּיק : 25 רִבְקָה שִׁמְעַת בְּדַבַּר יִצְחָק אֶל־עֵשָׂו :
 26 כָּל־עַם־הָאָרֶץ שָׂמַח וְהִקְעַ בְּחַצְצֹרוֹת : 27 פִּתּוּחַ הַפִּתּוּחַ יָדָה
 לְאֲחִיד : 28 אֲתֵהָ פִּתּוּחַ אֶת־יָדָה וּמִשְׁבִּיעַ לְכֹל־חֵי רֵצוֹן :

^a See 117, 6. ^b See 119, Obs. 1. ^c Contracted from שִׁמְעָה. ^d See 155, c, Obs. 2. ^e Ex. 5 : 2. ^f See Exercise 21, Note c. ^g See 114, Obs. 1.
^h Supply the copula. ⁱ See 127. ^j See 135, 2. ^k See 128, c. ^l See 103, Obs. a. ^m This word—mostly applied, as here, to a solemn declaration of Jehovah—is generally regarded as the construct form of a Qal passive participle, *dictum*. The imperfect occurs only in Jer. 23 : 31. ⁿ See 46, Obs. 2. ^o See 128, b. ^p Pa. 145 : 16.

Write in Hebrew

1. We shall certainly not (125, 1) listen to thy words.
2. Behold, she is listening (129) to your words.
3. Listen to thy father's words, and gladden his heart.
4. He is not (129) fleeing from the face of his brethren.
5. May (120, b) thy God make thy way prosper.
6. Why dost thou trust (117, 2) false words (words of falsehood : 83, 1)?
7. He still (129) refuses to hear.
8. Behold, thou hast sent evil on me, and hast rejected (162) the faithful friend of thy youth.
9. Cease to swear by the king's life.
10. Do not forget to sacrifice to the God of thy fathers.
11. When thine enemies flee (124) from thy face, thou shalt by all means listen (125, 1) to their cry.
12. Rejoice, my son, and let me rejoice (120, a) over thy joy.
13. I shall not open my mouth, lest I transgress (117, 7)

אֱלֹהִים: 5 וְתֹאמַר הָאִשָּׁה אֵלָיו אֵיךְ תֹאמַר אֶהְבֶּתִיךָ: 6 אֶל-
 תֹּאכַל לֶחֶם: 7 אִישׁ תֹּאכַלְכֶם: 8 הָאִשׁ יִרְדֶּה מִהַשְּׂמַיִם וְתֹאכַל
 הָעֵלֶה: 9 לֹא אֶכַל לֶחֶם בַּמָּקוֹם הַזֶּה: 10 מִכֹּל עֵץ-הַגֵּן אֶכַל
 תֹּאכַל: 11 וַיֹּאמְרֵי הַנְּחֹשׁ אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִכֹּל עֵץ הַגֵּן: וְתֹאמַר הָאִשָּׁה אֶל-הַנְּחֹשׁ מִפְּרֵי עֵץ-
 הַגֵּן נֹאכַל: וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִמֶּנּוּ: 12 הָאִשָּׁה נָתְנָה-לִי מִן-הָעֵץ וְאֶכַל: 13 כִּי
 תֹאמַר אֶכְלָה בָּשָׂר בְּכָל-אוֹת נִפְשָׁךְ תֹּאכַל בָּשָׂר: 14 מִה-
 נֹאכַל: 15 דַּרְךְ רָשָׁעִים תֹּאכֵד: 16 בַּיּוֹם הַהוּא יֹאכֵד לֵב
 הַמֶּלֶךְ: 17 אֵיכִיךָ יֹאכְרוּ: 18 אֵיךְ נָפְלוּ גְבוּרִים וַיֹּאכְרוּ כָלִי
 מִלְחָמָה: 19 אֶל-נָא נֹאכְרָה בְּנִפְשֵׁי הָאִישׁ הַזֶּה: 20 אֶבִּידָה
 עִיר וַיִּשְׁכְּיָהּ: 21 נִפְשֵׁי שְׂמֵרָה עֲלֵתֶיךָ וְאַתֶּם מָאֵד: 22 כִּי
 נָעַר יִשְׂרָאֵל וְאַהֲבָהוּ: 23 תְּבָלִים יֹאחֲזוּךָ: 24 תֹּאחֲזוּנִי יִמִּינֶךָ:
 25 הֲנִי אֶסְפֶּךָ עַל-אַבְתֵּיךָ וְנִאֲסַפְתִּי אֶל-קַבְרֵתֶיךָ בְּשָׁלוֹם: 26
 חִסְפָּה רֹחֵם:

* See 117, 8. † See 103, Obs. a. ‡ See 26, 2, b. § See 110, a.
 * This and the two following sentences are connected. / 'Is it actually [true]
 that...?' † See 19, 4. ‡ See 117, 5. § 'for (i. e. on account of) the life
 of...' † 'When...' ‡ See 52. § See 161, Obs. a. ¶ See 185, 2.

Write in Hebrew

1. Let us not eat of the fruit of these trees, lest we perish. 2. Let us not perish in the midst of strangers. 3. Say not, I shall surely perish by the hand of mine enemies. 4. Let my soldiers (men of war; see also 80, 2) seize his attendant and slay him. 5. May his hand lay hold of thee, and preserve thee from evil. 6. Let the wisdom of their wise men utterly perish. 7. Who would (117, 8) eat the bread of iniquity? 8. Let us bless the Lord (117, 7) before we eat. 9. Let us love and honour our aged father. 10. Whenever ye say (117, 5), Let us eat flesh, ye may eat (117, 8), but ye shall by no means eat (125, 1) of the blood.

'PE YOD' VERBS.

187. Verbs which in Qal appear 'Pe Yod' belong to one or other of these kinds :—

A. Verbs properly and really 'Pe Waw' (as shown in Arabic), e. g. לָבַד ; *to bear, bring forth*.

These verbs are both more numerous and more important than the others.

B. True 'Pe Yod' verbs (189), as טוֹב ; *to be good*.

C. 'Pe Yod' verbs whose inflection, in some points, is like that of verbs 'Pe Nun' (201); they are both few in number, and of rare occurrence (see 203).

Obs. This classification is not rigidly observed. Thus הִלְבִּיחַ *take away*, Ex. 2 : 9, might appear to be a verb of the second class, though it is really of the first : פָּרַעְתִּי *I formed thee*, Jer. 1 : 5 is like a verb of the third class (or a verb 'Pe Nun'), but belongs to the second; while on the other hand, the Niphal נִצַּח Is. 43 : 10 and Hophal נִצַּח Is. 54 : 17 might lead one to suppose that it belongs to the first.

188. *Verbs properly 'Pe Waw.'* — RULES. I. When the first radical *begins* the form, in Hebrew it appears as *Yod* : this is observed in the perfect of Qal, and throughout Piël and Pual.

II. When *not initial* (i. e. after preformatives), the י mostly remains : (a) if it assume a vowel underneath, it keeps its consonantal sound, as in Niphal imperfect and imperative. (b) But when it regularly would assume sh^wa, it then quiesces in the vowel that precedes, which in the Niphal and Hiphil is *o*, in Hophal *u*.

Thus, we have נָשַׁב from נִשְׁבַּב (*naw-sab*), הִשְׁיִב from הִשְׁיִיב , &c.

III. In Qal imperfect and imperative, Yod may remain, or it may disappear. (a) *Retained*, in the imperfect it quiesces in the Hîrêq that precedes, while the next radical takes patah after it.

Thus שָׁבַח *to possess*, imperf. $\text{שָׁבַחַ$, imperat. שָׁבַח .

(b) If Yod be *dropped*, then the preformative takes = , which the next syllable likewise assumes, though = is preferred beside an aspirate.

Thus שָׁבַע *to sit*, imperfect $\text{שָׁבַעַ$, וְשָׁבַע (162, 5), imperative $\text{שָׁבַעַ$, $\text{שָׁבַעַ$ (120, e); but עָבַד *to know*, imperfect $\text{עָבַדַ$, imperative $\text{עָבַדַ$.

Obs. 1. Verbs of the latter class drop Yod, besides, in Qal construct infinitive, which then in general appends a ת to form a segolate: thus לָקַחַת, לָקַחַת (103, 4) *to descend*, (suff. לָקַחַתִּי) once: כָּרַח to know, though כָּרַח, כָּרַח are also found.

Obs. 2. The other class of verbs is mostly regular in the construct infinitive, but some also form segolates, as לָקַחַת, לָקַחַת *to possess*, יָכַח *to be able*, יָבֵשׁ *to be dry*.

Exercise 45.

קָבַח booth	לְבַנֵּחַ frankincense	[כח:] Hi. convict, con-	יָנַע be weary, im-
אֶזְרָח native	יָכַח be able; imperf.	vince; chastise. Ni.	perf. יָנַע; Hi.
אָצַץ go out (192)	יִכְלֹל used is Ho.	יִכְלֹל dispute together	weariness (caus.)
[ישע] Hi. save	לָקַחַת go, depart;	יָנַע be fatigued; im-	יָסַף add: imperf.
עָצַב pain, labour	imperf. יָלַד	perf. יָלַד	used is Hi. יוֹסֵף

1 שָׁבַה אֶתִּי: 2 שָׁבַנָא פֹה: 3 יָשַׁב אִישׁ עִם־הַמֶּלֶךְ לְאֹכֵל:
 4 אִשְׁבָּה שָׁמַיִם וְלִמָּה יָשַׁב עִבְדְּךָ עִמָּךְ: 5 בְּסִפְתָּי הִשְׁכַּחְתָּ שְׁבַעֲתַי
 יָמִים בְּלִדְהָאֲזֹרָתִי יָשַׁבְתָּ בְּסִפְתָּי: לְמַעַן יֵדְעוּ דְרַחֲמֵיכֶם כִּי בְּסִפְתֹּתַי
 הִוְשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאֵי אוֹתָם מֵאֶרֶץ מִצְרַיִם: 6
 בְּעֵצָב תִּלְדִּי בְנִים: 7 הִנְדֵּה נָא עֲצָרְנִי יְהוָה מְלֹדֶת: 8 אֲבָרְהֶם
 הוֹלִיד אֶת־יָצֹחֶךָ: 9 אֲבָרְהֶם בְּנֵי־מֵאֵת שְׁנָה בְּהוֹלִיד לֹו אֶת־
 יָצֹחֶךָ בְּנֵי: 10 הִנֵּה בֶן נוֹלֵד לְבֵית דָּוִד: 11 דַּע אֶת־אֱלֹהֵי
 אֲבִיךָ: 12 בְּזֹאתִי אֲדַע כִּי כְנִים אַתֶּם: 13 אֵיכָה נִדְּעָ: 14
 בְּמִרְמָה מֵאֲנִי דַעַת־אֶתִּי נָאִם יְהוָה: 15 גַּם אִם־יֹאמַר הַחֲכָם
 לִדַּעַת לֹא יוֹכֵל: 16 אֲכֵן נוֹדַע הַדְּבָר: 17 לֹא נוֹדַעְתִּי לָהֶם:
 18 הַיּוֹם יִדְּעֵ כִּי אַתָּה אֱלֹהִים בְּיִשְׂרָאֵל: 19 יְהוָה הוֹדִיעַנִי
 וְאֲדַע: 20 הוֹדִיעַנִי מִה־נֹּאמַר לֹו: 21 לֹא עָמַד אִישׁ אִתִּי
 בְּהַתְּוֹדַע יוֹסֵף אֶל־אֶחָיו: 22 אִם אַתָּה יָרָא לְדַרְת רַד אַתָּה
 וְנַעֲרָךְ אֶל־הַמַּחְנֶה: 23 הוֹדִידוּ לְאִישׁ מַנְחָה: 24 אֶל־שְׂאוֹל

¹ For the irregularities of this verb, see the fuller account given at the end in the Vocabulary.

תִּגְדָּד׃ ²⁵ רָדִי וּשְׁבִי עַל-עַפְרַת בְּתִי בְּבֵל׃ ²⁶ וַיִּדְבֵּר אֱלֹהֵי שָׂרָה
 הַחֲמִשִּׁים אִישׁ הָאֱלֹהִים הַמֶּלֶךְ דִּבֶּר רָדָה׃ וַיִּדְבֵּר הַנְּבִיא אֶל-
 הַשָּׂרָה וְאִם-אִישׁ אֱלֹהִים אָנֹכִי תִגְדָּדִי אִישׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֶתֶּךָ
 וְאֶת-חַמְשֵׁיךָ וְתִגְדָּדִי אִישׁ מִן-הַשָּׁמַיִם וְתֹאכַל אֶתֹךָ וְאֶת-חַמְשֵׁי־
 27 לָךְ לָךְ מִבֵּית אָבִיךָ׃ ²⁸ לָכֵן אֶחָרִי וְאוֹלִיכָה אֶתְכֶם אֶל-
 הָאִישׁ׃ ²⁹ לָכֵן-נָא וְנִגְבַּחְהָ׃ ³⁰ הִלִּיכֹו שָׁמָּה אַחַד מֵהַבְּתָנִים
 וְיָלְכוּ וַיִּשְׁבוּ שָׁם׃ ³¹ שָׁבוּ לָכֵם פֹּה עִם הַחֲמוּד וְאָנִי וְהַנְּעָר
 נִלְכָּה עַד-כֹּה׃ ³² לָמָּה תִלְכְּנָה עִמִּי׃ ³³ לֹא אֹכַל לָלֶכֶת
 בְּאֵלֶּהָ׃ ³⁴ יְהוּזָה לֹא יִיעַף וְלֹא יִינַע׃ ³⁵ לֹא הוֹנְעָתִיךָ בְּלִבְנָה׃
³⁶ יִדְעָתִי כִּי-כָל הַנִּבְּלִים׃ ³⁷ יִסַּף יְהוּזָה לִי בֶן אַחֲרִי׃ ³⁸ יִרְאֵת
 יְהוּזָה תּוֹסִיף יָמִים׃ ³⁹ לָךְ לִפְנֵי הָעָם וַיִּירָשׁוּ אֶת-הָאָרֶץ׃ ⁴⁰
 הַלְשִׁיעֵנִי וְאַשְׁעֵהָ׃ ⁴¹ יִשְׂרָאֵל נִשְׁע בַּיהוָה׃ ⁴² לֹא קָצְרָה
 יָד יְהוָה מֵהַלְשִׁיעֵי׃ ⁴³ אֶת-בֵּית יְהוּדָה אָרְחָם וְהַלְשִׁיעִים בִּיהוָה
 אֱלֹהֵיהֶם וְלֹא אֹשִׁיעֵם בְּקִשְׁתּוֹ וּבַחֲרָב׃ ⁴⁴ אֵל הַשִּׁבְחָה אֱלֹהֵיךָ
 הַמִּצִּיאֶךָ מֵאָרֶץ מִצְרַיִם הַמּוֹלִיכֶךָ בְּמִדְבַּר הַגֹּדֵל וְהַנּוֹרָא׃

^a See 48, 2. ^b See 19, 4. ^c See 117, 8. ^d See 208, 5. ^e See 114, 2.
^f See 147, 3. ^g See 105, c. ^h See 63, Obs. ⁱ See Exercise 43, Note n.
^k See 73, 2. ^l See 184, II. ^m See 177, C, 2. ⁿ Joseph. ^o Vocative.
^p See 80. ^q See 117, 3. ^r See 114, Obs. 1. ^s See 161, Obs. ^t See
 117, 2. ^u i. e. by asking incense to be offered: Is. 43:23. ^v 'thou art able
 (117, 2) [to do] everything.' Job 42:2. ^w See 120, b: observe the precise
 shade of meaning here. Gen. 30:24. ^x See 167, Note. ^y See 155, Obs. 2.
^z See 74, 2, and 73, 4.

Write in Hebrew

1. We shall not be able to dwell together in one house. 2. Pray
 do not sit down there. 3. Thou shalt not be able to go thither. 4.
 Let us go thither, that we may dwell in peace. 5. Let us go down,
 that ye may know the way. 6. Why should you sit down (117, 7
 and 8) before that you are tired? 7. Whenever I am wearied, I
 fall asleep (117, 5, 4). 8. Even if you are wearied, do not fall asleep.

9. Ye will be too tired to sleep (155, *Obs.* 2). 10. Do not weary me.
 11. I shall not weary you. 12. Go down to the stream, before the
 waters dry up. 13. Let us consult together, before we occupy their
 land. 14. Our God will save us, and make us dwell in peace. 15.
 Who will be able to save them? 16. To-day there is born to you
 a Saviour. 17. I am thy Saviour. 18. Let us conduct them to
 their land, and save them from their enemies.

'PE WAW' VERBS (CONTINUED).

188, B. Some constructions, chiefly involving the use of certain
 'Pe Waw' verbs, require consideration here. (α) Expressions indic-
 ating a single repetition of an action :—

1. עוד חלום חלמתי I have again dreamed a dream, Gen. 37 : 9.
2. לא אסוף לקלל עוד I shall not again (*lit.* add to) curse, Gen. 8 : 21.
 ויסקף עוד לנצר and again he spake, Gen. 18 : 29.
 ויסקף שילח and again he sent out, Gen. 8 : 10.
3. לא אוסף אהבהם I shall love (183, 1) them no more, Hos. 9 : 15.
 ויאסף ויאסף and she spake again (*lit.* added and spake), Est. 8 : 3.
4. לא אוסוף עוד ארחם I shall not again have compassion, Hos. 1 : 6.

Note. Sometimes the second verb is not expressed, but left to be supplied
 from the context, as in Job 38 : 11, 'Hitherto shalt thou come, but no further'
 (*lit.* וְלֹא תִסֵּף). Additional instances are found in Ex. 11 : 6 ; Num. 11 : 25 ;
 Deut. 5 : 22 (*Eng.* v. 25) ; 2 Kings 19 : 30 (or Is. 37 : 31) ; Job 20 : 9 ; 34 : 32 ;
 40 : 5 and 32 (*Eng.* 41 : 8), probably also Deut. 5 : 19 (*Eng.* v. 22).

For other constructions expressing the same idea, see the examples given at
 the end of 191.

(β) Expressions indicating continuity or progression,—increase or
 diminution.

In these constructions, which have already been briefly described in 125, 2,
Obs., and 129, *Obs.* 1 (see also the instances in Exercise 22, nos. 37—40), the
 verb הלך is mostly used (but see also 125, 2). Examples are given in the fol-
 lowing Exercise, nos. 14—22, which should be carefully studied. The general
 meaning of such sentences is 'he drew nearer and nearer,' 'grew stronger and
 stronger' &c., or 'he went on and cried,' *i. e.* cried as he went along.

Exercise 46.

רץ running part.	יָמַר to be precious,	לָץ scoffer, mocker	לִמּוּחַ instruction
עָוֵל wickedness,	דָּרָךְ dear, honoured	יָעַד to appoint (a [יָאֵל] <i>Hi.</i> to be con-	
iniquity	כֶּסֶף wealth, substance	time or place);	tent, willing
קָלַל <i>Pi.</i> curse	(יָטַר) <i>Ni.</i> be left, remain; <i>Ni.</i> meet	עָבַר the other side,	
צִלְע side, rib	<i>Hi.</i> leave over	לְעֵמֹק opposite (108)	this side

1 שָׁבוּ נָא בְּנֵה הַלֵּילָהּ וְאָדַעָהּ מֵהַיָּסֵף יְהוָה דִּבֶּר עִמִּי : 2
 לֹא אוֹסִיף עוֹד אֲרַחֵם אֶת־בֵּית יִשְׂרָאֵל : 3 יְדוּעַ תִּדְעוּ כִּי לֹא
 יוֹסִיף יְהוָה לְהוֹרִישׁ אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֵיכֶם : 4 לֹא אוֹסִיף
 לְהוֹשִׁיעַ אֶתְכֶם : 5 לֹא־אוֹסִיף עוֹד עִבְרָה : 6 אוֹסִיף אֲבַקֵּשׁ שָׁנֹו
 עוֹד : 7 מֵהַיָּסֵף דָּוֵד עוֹד לְדַבֵּר אֵלַיְךָ : 8 אֶל־תּוֹסֵף דִּבֶּר
 אֵלַי עוֹד : 9 לֹא תִסְפָּן לְעַמְדָה : 10 וַיִּסָּף וַיִּשְׁלַח מַלְאָכָיו : 11
 וַתִּסָּף הָאִשָּׁה וַתִּלְדֵּ בֵן : 12 אֶת־תִּי דִבַּרְתִּי וְלֹא אוֹסִיף : 13 אִם
 עוֹל פָּעַלְתִּי לֹא אוֹסִיף : 14 הִנֵּה אִישׁ רִץ לְבָרוּ וַיִּלְךָ הַלּוֹךְ
 וַקָּרַב : 15 וַיִּלְךָ הַפְּלִשְׁתִּי הַלֵּךְ וַקָּרַב אֶל־דָּוִד : 16 וַיִּגְדַּל הָאִישׁ
 וַיִּלְךָ הַלּוֹךְ וַיִּגְדַּל : 17 דָּוִד הַלֵּךְ וַחֲזוֹק וּבֵית שְׂאוֹל הַלְכִים
 וַדְלִים : 18 וַתִּלְךָ יַד בְּנֵי־יִשְׂרָאֵל הַלּוֹךְ וַקִּשָּׁה : 19 הִנֵּה מִשָּׁם
 אִישׁ יוֹצֵא יוֹצֵא וּמִקְלָל : 20 הִמָּה הַלְכִים הַלּוֹךְ וַדַּבֵּר וְהִנֵּה
 רֶכֶב־אִישׁ וְסוּסֵי אִישׁ : 21 וַיִּלְךָ דָּוִד וַאֲנָשָׁיו בְּדַרְךָ וַשְּׂמַעִי הַלֵּךְ
 בְּצִלְע הָהָר לְעַמְתּוֹ הַלּוֹךְ וַיִּקְלַל : 22 אֶת־בְּתוּלָה אִשָּׁר עָלֶיהָ
 קָרָעָה וַתִּלְךָ הַלּוֹךְ וַעֲקָה : 23 אִם יֹאמְרוּ חַטָּאִים לָכֵה אֲתָנוּ
 אֶל־תִּלְךָ אֲתָם : 24 אֶל־הַיִּשָּׁר בְּעֵינַיִךָ לְלַבֵּת שְׂמָה לָךְ : 25 כֹּה
 אָמַר הָאִישׁ בְּלִבּוֹ לְדַרְשׁ אֱלֹהִים לְכוּ וְנִלְכֵה עַד־הָרְאָה : 26
 וַתִּלְךָ הָאִשָּׁה וַתֵּשֶׁב לְהַיְמָנָה : 27 רֶכֶב־שָׁם רַב מִשְׁבַּת יַחֲדוֹ :
 28 אֶת־דַּבְרֵי אֱלֹהֵי הַמְּלָכִים אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשַׁבְתְּךָ
 בְּבִיתְךָ וּבְלִבְתְּךָ בְּדַרְךָ : 29 תִּיקַר־נַפְשִׁי בְּעֵינַיִךָ : 30 שָׁכַל דָּוִד

מִכָּל עֲבָדַי שְׂאוֹל וַיִּקַּר שְׁמוֹ מָאֵד : 31 לֹא נֹתַר מֵהֶם אִישׁ :
 32 לֹא יִתֵּר דָּבָר : 33 לֹא תוֹתִירוּ מִן־הַבָּשָׂר עַד־הַבָּקָר וְהַנְּתֹר
 מִמֶּנּוּ בְּאֵשׁ הַשְׂרָפָה : 34 הַמְּלָכִים נֹעְדוּ : 35 אֲוַעַד לָכֶם שְׂמָה
 וְנֹעַדְתִּי שְׂמָה לְבְנֵי יִשְׂרָאֵל : 36 אֶל־בְּקִצְפָה תֹכִיחֵנִי : 37 אֶל־
 תֹּכַח לִי פֶן־יִשְׁנֹאֲךָ הֹכַח לְחֶכְמְךָ וַיֵּאדָּבֶקְךָ : 38 הֹדַע לְעַדִּיק
 וַיִּוָּסֵף לָקַח : 39 לֹא הוֹאֵלֵנוּ וְנִשְׁבַּח בְּעֵבֶר הִירְהָן : 40 לֹא יִבְלֹ
 בְּנֵי מְנַשֶּׁה לְהוֹדִישׁ אֶת־הַעֲרִים הָאֵלֶּה וַיֹּאֲלֵ הַבְּנַעֲנִי לְשֹׁבֵת
 בְּאַרְצָן הַזֹּאת וּבְנֵי יִשְׂרָאֵל הוֹדִישׁ לֹא הוֹרִישוּהָ :

^a See 103, 4 : 'in this [place]' i. e. here. ^b See 73, 2. ^c See 161, *Obs.*
^d In these and other instances, the retraction of the tone causes the shortening of
 the vowel in the final syllable ; see 48, 2, and 162, 5. ^e See 154, b, 1. ^f See
 129, and 190, *Obs.* 1. ^g Circumstantial clauses ; see 129, *Obs.* 2. ^h See 73, 4.
 'To the [place that seems] right...' ⁱ In Hebrew, as in English and many
 other languages, such an imperative often loses much of its original and proper
 meaning, and becomes more of a hortatory interjection, *Come!* Cf. Fr. *allons*,
 L. *age*, Gr. *ἄγε, ἴθι, φέρε* &c. ^j See 114, *Obs.* 1. ^k See 106. ^l See 155,
Obs. 2. ^m See 86, *Rem.* 1, a. ⁿ See 170, *Rem.* ^o See Exercise 21, note c.
^p See 156, 4. ^q See 32, 1. ^r See 213, VI. ^s See 180. ^t See 203, *Rem.*, 4.
^u See 73, 2. ^v See 125, 1.

Write in Hebrew

1. Let not a bone be left over. 2. Do not leave a stone remaining.
3. Let us leave some of our bread to the poor. 4. Do not weary us again.
5. Let us know what they will yet (again) say. 6. Let us not go thither again.
7. Ye shall not chastise us any more. 8. We chastised him once, but shall not again (do so).
9. I have saved them twice, but shall not (do so) again. 10. Come, and let us again reason together.
11. Be content, pray, and teach us again. 12. Let us meet there, and again consult together.
13. Behold, two men are walking together, and talking as they are going. 14. The one woman became stronger and stronger, while the other grew weaker and weaker.
15. The two boys grew, and became stronger and stronger. 16. Let my sons be dear in your eyes.

TRUE 'PE YOD' VERBS.

189. These verbs mostly *preserve* their Yod : occasionally however, it is dropped ; but then it is sometimes represented by Dagesh in the following radical, so that the form assumed is that of the *third* class of 'Pe Yod' verbs (203). The true 'Pe Yod' verbs are these: **טב** *to be good* (of which, in Qal, only the imperfect is used), **נשׂ** *to suck*, Hi. *suckle*, **יצׁ** *to awake* (only used in Qal imperfect), **ישׁ** *to be straight, right*, **יצר** *to form*, [יִלַּל] Hi. *to howl*, [יִטִּין] Hi. *to go to the right*.

1. Qal is inflected as in the strong 'Pe Waw' verbs (188, III. a).
2. Throughout Hiphil, the ' quiesces in ׀ : see the paradigm.
3. Niphal and Hophal are not used.

Forms like **ישׁירי** Prov. 4 : 25, **יִלִּיל** Is. 15 : 2, 3, &c. are anomalous and likewise rare.

Exercise 47.

שׁד teat, breast : **אולי** if not, unless ; **פרד** expand ; **צד** left (side) ;
דו **שׁדים** perhaps separate self north

1 **שׁבו בארץ ויטב לכם** : 2 **הנערה אשר תיטב בעיני הפלך**
 3 **עתה ידעתי כי ייטיב יהוה לי** : 4 **למדו היטב** : 5
 6 **היטבו דרכיכם** : 7 **ייטיב אלהים את-שם**
 8 **דרשו השפטים היטב** : 9 **אספדה ואיליה** :
 10 **הילולו כי קרוב יום יהוה** : 11 **הלילי שער ועקי-עיר** :
 12 **מואב יילול** : 13 **תינקו ושבעתם** : 14 **שד מלכים תינקי** :
 15 **אלך וקראתי לך אשה מינקת מן העברית ותינק לך את-**
הילד : 16 **היליכי את-הילד הזה והינקוהו לי** : 17 **אולי ישן**
 הוא ויקץ : 18 **וייקץ פרעה והנה חלום** : 19 **אולי יישר בעיני**

הָאֱלֹהִים : 20 וַיִּצַר יְהוָה אֱלֹהִים אֶת־הָאָדָם עִפְר מִן־הָאָדָמָה :
 21 הַפֶּרֶדִּי נָא מֵעָלַי אִם־הִשְׂמָאלָהּ וְאִמְנָה : 22 הִיטְבַתְּ חֶסֶדְךָ
 הָאֲחֵרוֹן מִן־הָרִאשׁוֹן : 23 לְכֵה אֶתְנִי וְהִטְבַּנִּי לְךָ :

^a See 161, *Obs.* ^b See 32, 1. ^c See 117, 3. ^d See 155, a. ^e See 125, 5. ^f See 73, 1. ^g See 159, a. ^h See 45. 'and shall call' (158). See also 192. ⁱ 'a nurse.' See Construction 1, at the end of 139; also 171, *Obs.* 5. ^j See 142, b. ^k See 187, *Obs.* ^l See 177, C. ^m See 48. ⁿ 'If [thou wilt go to] the left, then (161, *Obs.*, e)...' ^o See 158.

Write in Hebrew

1. Who will form for himself (for him) an image? 2. What (105, *Note*, 6) will thine hands (64, b) form? 3. Thine enemies shall not again awake from their sleep. 4. In the morning they howled, and we awoke. 5. Let us lament and howl, for our sister will not again awake from her sleep. 6. Perhaps our words may please (be good in the eyes of) the king, so that (161, d) he will save us. 7. If thou wilt go with me, then I shall do thee good. 8. Even though thou wilt do me good, I shall not go with thee. 9. Send away the child and its nurse, after it is born. 10. The mother has suckled her son. 11. This woman will not be able to suckle her child. 12. Let us go to the right.

VERBS 'AYIN WAW' AND 'AYIN YOD.'

190. *General Remarks.* A Waw or Yod, occurring as the middle radical of verbs, may (a) quiesce in the vowel *u* or *o*, or *i*, since these are homogeneous (13, *Obs.* 1). (b) The Waw or Yod, in presence of a vowel differing from it in kind, but yet characteristic of the form, may disappear.

Thus (a) we have קוּם in the Qal absolute infinitive, and קוּם in the passive participle, for קוּם (qā-wōm) קוּם (qā-wūm). Again (b) we have קָם in the 3rd. sing. perfect Qal for קָנָם, קָתָ for קָנָתָ *he died*, בָּשָׁ for בָּוֹשָׁ *he was ashamed*, רָבָ for רָיבָ *he contended*.

Obs. 1. In place of the ordinary participle Qal, another (adjectival) form is used; thus רָץ *running*, קָתָ *dying, dead* (128, a).

Obs. 2. Verbs 'Ayin Yod' and 'Ayin Waw' include those only whose mid-radical is weak, as just described. A few verbs keep the Yod or Waw as a strong consonant, and so far are quite regular, as בָּיֵאֵן to be an enemy, הִלָּחַד to languish, הָיָה to become pale, עָלָה to expire: this always holds in the case of verbs which are likewise 'Lamed He'; as הִיָּחַד to live, הִיָּחַד to be, הִיָּחַד (*Pi.*) to command.

Obs. 3. Verbs 'V' are few, and differ from verbs 'V' only in Qal. Some verbs have both ' and ' forms, as בָּיֵאֵן and בָּיֵאֵן to put, place, set.

191. Special Remarks. 1. The ground-form of Verbs 'V and 'V is not the third pers. sing. perfect of the Qal (109), but its *construct infinitive*, which takes the vowel ' (or '—). As in the common verb, the future and imperative resemble it.

Perhaps this ' of the construct infinitive has been assumed to make a difference between it and the absolute.

2. The *tone* falls regularly on the *root-syllable*, except (a) when it is assumed by the heavy affirmatives בָּיֵאֵן —, הִלָּחַד —, or (b) by the helping vowels (see 5 and 6, below) ' and '—; (c) or when retracted, as in the imperfect Qal or Hiphil (see 8, below), or (d) thrown to the end by Waw Conversive of the Perfect (159, b); also (e) in the case of the participles.

Accordingly הִיָּחַד means *she stood*, הִיָּחַד is the feminine participle, *standing*, הִיָּחַד and *she will stand*.

3. Except in Niphal, which takes ' (and keeps it throughout), the vowel-endings of the Perfect are as in the common verb.

4. Preformatives *lengthen* the vowel they would regularly take; but Qal and Niphal perfect take Qaméz for short Hiréq.

Thus, in Hiphil, הִיָּחַד , הִיָּחַד stand for הִיָּחַד , הִיָּחַד &c.

5. In the Perfect of Niphal and Hiphil, when the root-part would regularly take Sh^{wa}, Hólém is used instead, in order to preserve the stem-vowel, which, however, may be changed (for euphony) to '.

Thus for הִיָּחַד , we have both הִיָּחַד and likewise הִיָּחַד ; while הִיָּחַד is for הִיָּחַד .

6. Under the same conditions, the *Imperfect Qal* with ' , and that of Hiphil with '—, either (a) preserve these vowels by assuming '— in a succeeding syllable; or (b) letting Sh^{wa} remain, these vowels change to ' and — respectively. The lengthened form is generally found in Qal, the shortened in Hiphil.

Thus, in the Qal, we find forms like הִיָּחַד and הִיָּחַד , but in the Hiphil הִיָּחַד rather than הִיָּחַד .

7. Instead of forming Piël, Pual, and Hithpaël, these verbs, repeating the third radical, prefer Pilel, Pulal, and Hithpalel (see the paradigm) : sometimes Pîlpel is found, קָמְקַם.

8. (a) In the Qal, from the Imperfect קָמַי we derive the jussive form קָמַי let him arise ; with Waw Conversive (retracting the tone, 162, 5), וַיִּקָּם (25, 2, A, 4) and he arose ; but in Pause (45) the tone and the old vowel are restored, hence וַיִּקָּם. (b) In Hiphil, similarly, from קָמַי we make the Jussive form קָמַי let him raise, with Waw Conversive וַיִּקָּם and he raised ; but in the 1st pers. singular the full form is mostly retained, as in וַיִּקָּמֵנִי and I raised.

Obs. An aspirate, from its strong preference for *a* sounds (12), may obliterate distinctions between forms like those just given. Thus, וַיִּסָּר (from סָרַר) may either be Qal (for וַיִּסָּר) and he turned (himself) aside, or Hiphil (for וַיִּסָּר) and he removed (trans.).

Note. Abnormal forms are זָרִי (for זָרִי) they are estranged, Psalm 58 : 4 ; תָּחוּס (for תָּחוּס) Deut. 7 : 16 ; 13 : 9 ; Ezek. 7 : 4, 9 &c.

Constructions to be noted—

- (a) שָׁבַב וַיִּשָּׁב lie down again (*lit.* return, lie down) 1 Sam. 3 : 5.
- (b) וַיִּקָּחֵנִי וַיִּשָּׁבֵנִי I shall take back again (*lit.* I shall return and take) Ho. 2 : 11.
- (c) וַיִּשָּׁבֵנִי וַיִּשָּׁבֵנִי and he lay down again (and he returned and lay down) 1 K. 19 : 6.
- (d) לֹא אֶשָּׁבֵנִי לְשָׁחֹת I shall not again destroy (return to destroy) Hos. 11 : 9.

See p. 157, and (on the general principle regulating such constructions) 200.

Exercise 48.

שָׁבַב to return <i>intr.</i> ;	רָם to be high ;	<i>Hi.</i> כָּוַשׁ give way, move	קָנָה purchase,
<i>Hi.</i> restore, send back	רָם raise, lift up, ex-	כָּוַט totter, shake	דָּבַר thing bought
מָוַח to die, <i>perf.</i> and	אָלַת <i>Pilel</i> exalt	בֹּשֵׁת be ashamed, <i>perf.</i>	יָלִיד born ; a
<i>part.</i> מָוַח ; <i>Hi.</i> put	[כָּוַח] <i>Hi.</i> establish,	בֹּשֵׁת, <i>impf.</i> יָבִישׁ	son
to death ; <i>Pilel</i> slay	שָׁבַב set up ;	<i>Ni.</i> to חָרַד timid, afraid	עָרְלָה foreskin
קָם to arise, stand	בָּעִשְׂתָּי be established	רִיב to contend ;	<i>Hi.</i> id. (25, 2, A, 1)
פָּוַץ to be scattered :	בָּעִשְׂתָּי trample, tread	פִּין to understand ;	גִּיל exult, rejoice
<i>Hi.</i> scatter	[עָוַר] <i>Hi.</i> to awake,	<i>Hithpalel</i> id.	וַיִּסָּם to plan, pur-
סָרַר to turn aside, de-	arouse ; <i>Ni.</i> be a-	אָלַם dumb	פֹּסֵף pose, propose
<i>part.</i> ; <i>Hi.</i> remove <i>tr.</i>	roused ; <i>Pilel</i> stir	זָכָר male	שָׂשׂוֹן to be glad
עֲקָרָה crown, diadem	up, arouse	כָּוַל to circumcise	[קָוַץ] <i>Hi.</i> awake

1 שָׁבַב וְהָשִׁב אֶת-אֲחִידָי עִמָּדִי : 2 הָשִׁב אֶת-הָאִישׁ וְאֵם-
 אֵינָהּ מְשִׁיבָה דַע בִּי-מוֹת תָּמוּת : 3 יִשְׁבֵּנָא עֲבָדָה וְאֵמַת בְּעִירִי :

4 קוֹמָה וְנִשְׁבְּחָה אֶל-עַמּוּנֹי: 5 נִם הָעַם מִן-הַמִּלְחָמָה וְגַם--
 הַרְבֵּה נָפַל מִן-הָעַם וַיָּמָתוּ וְגַם שָׁאוּל וַיְהוֹנָתָן מָתוּ: 6 בָּנִים
 לֹא יוֹמָתוּ עַל-אֲבוֹת: 7 עֶמְד-נָא עָלַי וּמַתַּנִּי: 8 מַתַּנִּי אֶת-
 מְשִׁיחַ יְהוָה: 9 זָרִים קָמוּ-עָלַי לֹא שָׁמוּ אֱלֹהִים לְנַגְדָם: 10 יָקוּם
 אֱלֹהִים יִפּוּצוּ אוֹיְבָיו וַיִּגְסוּ מִשְׁנֵאָיו מִפְּנֵיו: 11 רוּחַ יְהוָה סָרָה
 מֵעַם שָׁאוּל: 12 גַּם אֶת-יְהוּדָה אָסִיר מֵעַל פְּנֵי כְּאִשֵּׁר הַסִּירְתִּי
 אֶת-יִשְׂרָאֵל: 13 לֹא תוּכַל לָקוּם לִפְנֵי אֵיבֶיךָ עַד-הִסְרִיכֶם
 הַחֲרָם מִקְרַבְכֶם: 14 כְּבָדִי מֵעַל הַפְּשִׁיט וַיִּסַּר עֲמָרְתָּ רֹאשִׁי:
 15 עַל-הָרִי אָבוּסָנוּ וַיִּסַּר מֵעַלֵיהֶם עָלוּ וּסְבָלוּ מֵעַל שְׁכַמוֹ
 יִסוּר: 16 תָרַם יָדְךָ עַל-צָרֶיךָ: 17 עַל-מֵי הַרִימוֹת קוֹלֵךָ: 18
 צָדָקָה תִרְוַם גּוֹי: 19 יָמִין יְהוָה רוֹמְמָה: 20 רִמְמוֹ יְהוָה
 אֱלֹהֵינוּ: 21 אִם-נֹס נָנוּס לֹא יִשְׁימוּ אֵלֵינוּ לֵב: 22 נָסָנוּ שָׁם
 לְעוֹרָה: 23 הַמַּמְלָכָה נְכוֹנָה בְּיַד שְׁלֹמֹה: 24 לֹא תִפּוֹן אֶתְּךָ
 וּמִלְכוּתְךָ: 25 הָעִירָה וְהַקִּיצָה לְמִשְׁפָּטִי: 26 אִישׁ שָׁכַב וְלֹא
 יָקוּם עַד-בֹּלְתִי שָׁמַיִם לֹא יִקְיצוּ וְלֹא יַעֲרוּ מִשְׁנָתָם: 27 עוֹרְרָה
 אֶת-גְּבוּרַתְךָ: 28 הָהָרִים יִמְשֹׁוּ וְהַגְּבָעוֹת תִּמְוִינָה וְחֹסְדִי מֵאֲתָךְ
 לֹא יִמְשֹׁוּ וּבְרִית שְׁלוֹמִי לֹא תִמוּט: 29 גַּם מִמְצָרִים תִּבְשִׁי
 כְּאִשֵּׁר בִּשְׁתַּת מֵאִשׁוֹר: 30 יִבְשׁוּ רִדְפֵי וְאֶל-אִבְשָׁה אָנִי: 31
 מִי-הוּא יָרִיב עִמָּדִי: 32 מִדַּוְעַ אֵלָיו רִיבוֹת: 33 אִישׁ אֶל-יָרִיב
 וְעַמָּךְ כְּמִרְיָבִי כֹהֵן: 34 רִיבָה רִיבְךָ: 35 מִי-יֵרָא וְחָרַד יֵשֵׁב:
 36 מִי הָאִישׁ הַחֲכָם וַיִּבֶן אֶת-זֹאת: 37 מִי שָׁם פֶּה לְאָדָם אוֹ
 מִי-יִשׁוּם אֶלֶם: 38 שְׁמַתִּי חוֹלֵל גְּבוּל לַיִם: 39 מִזְקָנִים אֶתְבוֹנֵן:
 40 זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵינִי וּבֵינֵיכֶם הַמּוֹלֵל לְכֶם כָּל-זָכָר:
 וּבֶן-שָׁמֶנֶת יָמִים יִמּוֹל לְכֶם הַמּוֹלֵל יִמּוֹל יְלִיד בֵּיתְךָ וּמִקְנֵת

בְּכַפֵּךְ : וַיִּמַל אֲבָרְהָם אֶת־בֶּשֶׂר עַרְלָתָם : וְאֲבָרְהָם בֶּן־תְּשֻׁעִים
 וְתִשָׁע שָׁנָה בְּהַמְלוֹ אֶת־בֶּשֶׂר עַרְלָתוֹ : בְּעֵצִים הַיּוֹם הַזֶּה נִמּוֹל
 אֲבָרְהָם וַיִּשְׁמַעֲאֵל בְּנֹו : וְכָל־אֲנָשִׁי בֵיתוֹ נִמְלוּ אִתּוֹ : 41 שׁוֹשׁ
 אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאֱלֹהֵי : 42 גַּלְתִּי בִירוּשָׁלַם וְשִׁשְׁתִּי
 בְּעַמִּי : 43 יֵשׁוּב יְהוָה לְשׁוֹשׁ עֲלֶיךָ לְטוֹב פֶּאֶשֶׁר שִׁשׁ עַל־
 אֲבֹתֶיךָ : 44 אֵשׁוּב וְרַחֲמֵתִים : 45 וַיֵּשֶׁב וַיִּשְׁלַח מְלֹאכִים : 46
 שָׁבְתִי וּמִמֶּתִי לְהִיטִיב אֶת־ירוּשָׁלַם : 47 לֹא תֵשׁוּב לְלֶכֶת בְּרֶדֶךָ
 הָרִיָּא : 48 שׁוּב מִל־אֶת־בְּנֵי יִשְׂרָאֵל שְׁנִית :

^a See 25. ^b See 120, a. ^c See 125, 5. ^d Contracted from מוֹתַתִּי :
 50, 1. ^e See 168, 1, b. ^f Job 19 : 9. ^g See 135, Obs. 1. ^h Is. 14 : 25.
ⁱ See 132, Obs. 4. ^j See 19, 4. ^k See 29. ^l 'set heart on' i. e. care much
 for... ^m See 112, 2. ⁿ Job 14 : 12. ^o 'because of...' ^p See 126, Obs. a.
^q See 87, Obs. ^r Hos. 4 : 4. ^s 'Whoever...' (87, 1, a). Jud. 7 : 3. ^t See
 161. ^u Supply 'aa'. ^v See 155, a. ^w See 125, 4. ^x See 167, Note.
^y See 147, 3. ^z See 105. ^{aa} See 137, Note 2.

Write in Hebrew

1. Let us return from our evil ways, for why should we die? 2. If ye will not restore my golden crown (83, 1 and 80, 2), ye shall surely be put to death. 3. Let us lift up our voice, and exalt the God of heaven (see 17 and 20, above). 4. Do not return to thy land, lest thine enemies kill thee. 5. Do not kill the fugitives (the fleeing ones,—*partic.*). 6. Two shall put twenty to flight. 7. Let us flee from his face, lest we be put to death. 8. Stand up, and put to flight those who stand up (*part.*) against you. 9. Let us depart from evil, lest the Lord remove us, as he has removed the children of Israel from their land. 10. And the queen rose up against him, and removed (see 191, Obs.) his crown from upon him. 11. When I return unto thee, turn not away thy face from me. 12. When thou departest from his word, the Lord shall depart from thee. 13. We are quite ashamed of the man and his deeds, therefore give no heed (put not thine heart) to him. 14. Let us lie down again. 15. Why will ye again contend with him? 16. Your adversaries shall not awake again. 17. His kingdom shall not stand, nor shall his throne be established. 18. In the morning we awoke and arose (191, 8). 19. Do not again turn aside.

VERBS 'LAMED 'ALEPH.'

192. All the peculiarities of נ"ל verbs are owing to the nature of the final radical, which is an *aspirate*, though weak, and (much more) a *quiescent*.

I. The 'Aleph, as an aspirate, prefers an *a* sound in the final syllable.

The נ is not strong enough to secure this sound in every case, like Verbs 'Lamed Aspirate' (184): the *a* is only found in Qal imperfect and imperative, and Furtive Pataḥ (12, 2) is unknown.

II. As a quiescent, (a) נ requires its vowel to be long.

(b) When, regularly, the third radical would take פ, נ refuses it, and then quiesces in the vowel that precedes, which (1) *after* the perfect is פ, and (2) *in* the perfect is פ; but *transitive* verbs take פ in the perfect Qal.

Stative verbs follow rule 2; as קלאתי I am full, Jer. 6 : 11.

(c) 'Aleph having quiesced, affirmatives whose first letter is ח drop dagesh and sh^owa.

Thus, we have קצאת, קצאת, for קצאת, קצאת.

Obs. 1. נ is sometimes dropped, as in קצתי, Num. 11 : 11.

Obs. 2. The Qal participle feminine mostly assumes the form כצאת (for כצאת) seldom כצאת or כצת.

Obs. 3. 'Aleph assumes its consonantal force before the pronominal affixes; thus קצאתי, קצאתי.

For additional remarks on these verbs, see 199.

193. Abbreviated construction (*constructio prœgnans*) or ellipsis results from the omission of either of two closely connected verbs—usually the second, and especially a verb denoting motion—which the reader must supply after considering the context, particularly a preposition following.

Thus, לא רשעתי כאלהי I have not acted wickedly (by departing, i. e. I have not wickedly departed, 200) from my God, Ps. 18 : 22; יפחדו אלהינו יהוה they shall tremble (i. e. come with fear, come trembling) to Jehovah, Hos. 3 : 5; כל־העם חררו אחריו all the people trembled (as they went) after him, or followed him trembling, 1 Sam. 13 : 7; לא קלאני אחרי לא they did not fully follow me, lit. fill up (to go) after me, Num. 32 : 11, 12.

Exercise 49.

מצא to find	1 מצא II. to meet,	קלף shame, insult,	1 מצא to go out, go forth
קטא to sin	happen	רשע reproach	1 צוא to come, enter; go
קרא I. to cry,	[קרא] Pi. be zeal-	קרא to lift up, bear,	[קרא] Pi. to search for
call; read	ous, jealous	carry; pardon	קרא diadem, crown

1 מצא¹ מצא חיים: 2 איד שנאתי מוסר: 3 לא תשנא
 את אחיך בלבבך: 4 אהבת צדק ותשנא רשע: 5 הוי לנו
 כי חטאנו: 6 לפה חטא בדם נקי: 7 הנפש החטאת
 היא תמות: 8 קראתי ותמאנו: 9 הלוך וקראת את הדברים
 האלה: 10 קרא לאמר קנאתי לירושלם: 11 אל תקראנה לי
 נעמי קראן לי מרא: 12 כלמת גוים נשאתם: 13 כי
 תדרשני בכל לבבכם ונמצאתי לכם: 14 אם אמצא בסדם
 חמשים צדיקים ונשאתי לכל המקום בעבורם: 15 מחר נצא
 אליהם: 16 יצאתי לקראתך ואמצאך: 17 הכן לקראת
 אלהיך: 18 לזבח יהוה באתי התקדשו ובאתם אתי בנבח:
 19 טוב בעיני צאתך ובאך אתי כי לא מצאתי בך רעה: 20
 לא אוכל עוד ליצאת ולבוא: 21 אבקר את צאני והוצאתים
 מן העמים והביאותים אל אדמתם: 22 חרב יראתם וחרב
 אביא עליכם: 23 כי תצא למלחמה על איביך לא תירא
 מהם: 24 מה חטאתי לך כי הבאת עלי חטאה גדלה: 25
 זאת האלה הוצאת על פני כל הארץ: 26 מלאתי אחרי
 אלהי: 27 חללת לארץ נורו: 28 שפטו יהוה מיד איביו:
 29 ירבי יהוה את ריבוי ושפטני מירד: 30 קשת וחרב
 ומלחמה אשבור מן הארץ:

¹ For some of the more important forms arising from these verbs, see the general vocabulary at the end.

^a See 74, 2. ^b See 143, 2, c. ^c See 19, 4. ^d See 91, III. c, 3. ^e See 125, 4. ^f See 159, b, 5. ^g i. e. pleasant. ^h See 118, b. ⁱ i. e. bitter: see Ruth 1 : 20. ^k See 55. ^l See 117, 5. ^m See 160, d. ⁿ See 167, Note. ^o See 24, 5, 6. ^p See 180. ^q See 158. ^r See 117, 2. ^s See 103, 4. ^t Supply 'and cast,' or 'by casting' (193); Ps. 89 : 40. ^u Supply 'and delivered him.' 2 Sam. 18 : 19. ^v See 191, 8. ^w Supply 'by delivering me.' 1 Sam. 24 : 16. ^x Supply 'and cast them.' Hos. 2 : 20.

Write in Hebrew

1. What evil have ye found in me, that ye hate me? 2. Woe to you, for ye have sinned! 3. O ye daughters of Jerusalem, if ye will go on hating (125, 2) instruction, ye shall not find favour in mine eyes. 4. If we have found favour in thine eyes, let us go out to meet them. 5. We lifted up our voice and cried unto them, saying, Do not be afraid of us. 5. Fear God, but do not fear man. 7. Go ye out to meet him, and carry your youngest brother (156) with you. 8. We have been very zealous (125, 1) for thee, and have come to fight with thine enemies. 9. When ye go out (124) to seek your flock, I (112, 2) shall not go with you. 10. Ye have brought on us all this evil. 11. Why have ye not fully followed him? 12. Thou hast sinned (in taking) from his flock.

VERBS 'LAMED HE'

194. Verbs designated 'Lamed He' are really (a) in general, Verbs 'Lamed Yod,' though (b) sometimes 'Lamed Waw.'

1. לָשׁוּב to rest is a true 'Lamed Waw,' though its imperfect takes a Yod, hence the form לֹשְׁבִי .

2. From these so-called 'Verbs Lamed He' must be distinguished those which have a consonantal ה as their third radical, and are thus really verbs 'Lamed Aspirate' (184), e. g. הִנָּחַם to be high.

195. Rules. I. When the third radical concludes the word, it is retained, as Yod, only in the Qal passive participle; elsewhere, ה is used instead.

The vowel used with the concluding ה is always long: (1) in the perfect, it is α , as הָלַח &c.; (2) in the participles and imperfects, α , as הֹלֵךְ , הֹלֵכָה &c.; (3) imperatives take α , as הִלַּח &c. (4) Of infinitives absolute, (a) Qal takes α , הִלַּח , forms like הִלַּחְוּ and הִלַּחוּ being rare; (b) Hiphil and Hophal take α , הִלְלַחְוּ , הִלְלַחוּ ; (c) Niphal and Piäl take α or α , הִלְלַחְוּ and הִלְלַחוּ , הִלְלַח and הִלְלַח .

לָקַח: no instance of Pual or Hithpaël occurs. (5) Infinitives construct regularly end in לוֹ—, to which all suffixes are joined *simpliciter*; as לִרְאוֹת *to see*, בָּרָאתִי *when I saw*, &c. Such forms as עָשָׂה, עָשׂוּ are exceptional.

II. But *when the root receives additions at the end*, Yod may (a) quiesce, or (b) disappear, or (c) remain.

(a) The Yod quiesces before affirmatives beginning with a *consonant*; if this be ה, it takes no Dagesh. The *vowel* in which Yod quiesces is, (1) *after* the perfects (i. e. in the imperfect and imperative) הַ. Of Perfects, Qal takes הַ, Pual and Hophal always הַ; the others may take either הַ, or הַ. See the paradigm.

(b) Yod mostly disappears before a *vowel-letter* in affirmatives; but in poetry, especially in pausal forms, it is frequently retained: e. g. יָמְנוּ *they trusted*, but יָמְנוּ Deut. 32 : 37, יָמְנָה *she trusts*, Ps. 57 : 2; יָמְנוּ Ps. 36 : 8.

(c) In words without affirmatives, but taking *affixes*, the third root-letter and its vowel disappear; as יָמְנוּ *he saw them*, יָמְנָה *thou shalt see me*, &c.

Obs. 1. The Hiphil perfect sometimes takes הַ in the first syllable; hence יָמְנָה *he showed*.

Obs. 2. The Qal active participle feminine from יָמַן is often יָמְנָה rather than יָמְנָה. (See p. 38, foot-note).

Obs. 3. Through the influence of an aspirate, different parts of the same verb sometimes become identical in form: thus יָמְנָה may either be Qal (*he shall go up*) or Hiphil (*he shall bring up, offer a sacrifice*). Cf. 191, Obs.

196. (a) A common mode of making an oath or a strong asseveration is found, fully expressed, in such a passage as 2 Kings 6 : 31; יְהוָה יִשְׁעַנְי וְיִשְׁעַנְי אֱלֹהֵי יִשְׂרָאֵל וְיִשְׁעַנְי אֱלֹהֵי יִשְׂרָאֵל *So let God do to me, and so let him add, if...* Cf. 1 Sam. 3 : 17. But the introductory declaration is often left to be understood, as in Job 27 : 4, so that (1) if the proposition commences at once with אִם, it must be regarded as a strong negative (*Assuredly...not*), 1 Kings 1 : 51; 2 : 8. Such asseverations are even represented as made by God; see Num. 14 : 30, 1 Sam. 3 : 14, Ps. 89 : 36; 95 : 11. On the other hand, (2) in abbreviated propositions of this kind, אִם אִם must be viewed as strongly affirmative; thus 1 Kings 20 : 23, 25, אִם אִם אִם *we shall certainly be stronger than they*.

(b) Another strongly affirmative particle is אִם (perhaps originally preceded by 'I swear') which may be rendered *assuredly, certainly*; see Gen. 18 : 20, Exod. 4 : 25, Josh. 2 : 24, Ruth 1 : 10, 1 Sam. 10 : 19; 12 : 12; 26 : 16; 29 : 6, 2 Sam. 2 : 27, Is. 15 : 1, Jer. 22 : 22; sometimes אִם אִם as 1 Sam. 26 : 10.

(c) Other introductory formulæ, in strong affirmations, are (1) אִם אִם *far be it from me.....* which, however, is often followed by an infinitive; and (2) אִם אִם *As I live* (אִם אִם *as thou livest &c.*).

Notes. Certain constructions of the verb *to be* with ל require consideration here. 1. Followed by a common noun, the expression frequently means *to become*, as Jer. 20 : 7 *הייתי לשחוק* *I am become a laughing-stock*; 1 Chr. 17 : 22 *היית להם לאלהים* *thou becamest their God*; see also Gen. 2 : 7, 24; 17 : 16; Ex. 4 : 3, 4 &c. : hence—through the Septuagint—the Hebraism found in the New Testament, *εἶναι εἰς* for *γενέσθαι* Matt. 19 : 5 &c.

2. Followed by ל with an infinitive, it may indicate (a) what is determined, fixed, in the future; as Is. 5 : 5 *יהיה לקער* *he is to be consumed* (124, Rem. 3) i. e. he is destined to be destroyed; similarly Deut. 31 : 17 *והיה לאכל*. But *יהיה* may be omitted, and the simple infinitive then comes to mark future certainty, as in Is. 38 : 20 *להשיעני* *Jehovah [is] to save me*, and in 21 : 1, where *להלוך* signifies *it shall sweep along*, Eccl. 3 : 15 *אשר להיות* *that which is to be*; see also Hos. 9 : 13 &c. (b) The construction may mark immediate futurity, as in Gen. 15 : 12 *ויהי השמש לבוא* *and the sun was about to go down*; it may further (c) convey the idea of necessity, obligation, or duty, as in Is. 5 : 4 *מה לעשות* *what is to be done?* Cf. 10 : 32; Job 30 : 6. (d) In late Hebrew, the combination may be a mere circumlocution for the imperfect; as 2 Chr. 26 : 5 *ויהי לדרש אלהים* *and he sought (continued to seek) God*. But this construction should not be imitated.

Exercise 50.

to be like; *Pi.* תירוש new wine פרה to be fruitful שתה to drink; *Hi.* liken; think, purpose זקה to weep ונה commit adultery used is זקה
to see; *Ni.* to be יצהר fresh oil עלה to go up; *Hi.* זמלים camel נמלים
 seen, appear; *Hi.* to רבה to be numerous bring up, offer נשמה a waste, ruin
 cause to see, show erous, increase (a sacrifice) קנחה rest, repose
 to be completed; שדי Almighty נגב the South השתמנה (שקה) to
Pi. to finish, consume בנה to build מרה to rebel, *Hi.* id. bow, worship
 to answer, reply פנה to turn (self) אר vapour, mist הרבה desolation

1 באשר צוה יהוה אתם בן עשו: 2 עשיתי ככל אשר
 צויתני: 3 מהזאת עשית: 4 כסדם הזינו לעמרה דמינו:
 5 באשר דמיתי לעשות להם בן אעשה לכם: 6 ראוי ראינו
 ביהיה יהוה עמך: 7 ראוי מהתעשי ביהיה הרעה אל
 אדנינו: 8 מעשים אשר לאיעשו עשית עמדי: 9 ביום
 ההוא נאם יהוה אענה את השמים והם יענו אתהארץ:
 והארץ תענה אתהדגן ואתהתירוש ואתהיצהר והם יענו

את-יורעאל : 10 באשר הייתי עם משה אהיה עמך : 11 אל-
תסוף ראות פני כי ביום ראתך פני תמות : 12 אל-תבכו למת
בכו בכוי להלך כי לא ישוב עוד וראה את-ארץ מולדתו :
13 ברבות רשעים ירבה-פשע : 14 אל-מי תפנה : 15 ואתם
הרי ישראל הנני אליכם ופניתי אליכם והחרבות תפנינה
והרבותי עליכם אדם ובהמה ורבו ופרו : 16 הרבה ארבה
את-רועד : 17 אל שדי יברך אתך ויפרד וירבד והיית לקהל
עמים : 18 הנני מפרד והרביתיך : 19 עבר היית בארץ מצרים
ויפרד יהוה אליך על-כן אנכי מצוד את-הדבר הזה היום :
20 קום עלה בית-אל ושב-שם ועשה-שם מזבח לאל הנראה
אליך בברחק מפני אחיך : 21 עלוי זה בנגב ועליתם את-
ההר וראיתם את-הארץ מה-הוא : 22 לא אביתם לעלות
ותמרו את-פי יהוה : 23 שם תעלה עלתיך ושם תעשה כל
אשר אנכי מצוד : 24 את-הפרי העלה על-המזבח הבנוי :
25 שתה וגם-גמליך אשקה : 26 אד יעלה מן-הארץ והשקה
את-כל-פני הארמה : 27 הראית עמך קשה השקיתנו יין
תרעלה : 28 עד ידו נמוה : 29 מדוע עשיתן הדבר הזה
ותחין את-הילדים : 30 זאת נעשה להם והחיה אותם ולא
יהיה עלינו קצף : 31 אם-לא בתים רבים לשמה יהיו : 32
אם-לא בכיתי לקשה-יום : 33 חי אני אם-עשתה סלם באשר
עשית : 34 אם-אתם תבאו אל-הארץ : 35 נשבעת באפי אם
יבאון אל-מנוחתי : 36 חלילה לי אם-אצדיק אתכם : 37
חלילה לי מעשותי זאת : 38 וסוף יהוה להראה כי נגלה
אל-שמעאל : 39 חי יהוה כי אראה אליו : 40 את-יהוה אשר

הַעֲלֵה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם בְּזִרוּעַ נְמוּיָה־ אֶתּוֹ תִּירָאוּ וְלֹא
 תִּשְׁתַּחֲוּוּ : ⁴¹ כָּל-אֲשֶׁר² בְּבֵיתִי רָאוּ לֹא הָיָה דָבָר אֲשֶׁר לֹא
 הָרְאִיתֶם : ⁴² וְנָה תִזְנֶה הָאֶרֶץ מֵאֲחֵרַי³ יְהוָה : ⁴³ אֲבָרְהָם הָיָה
 יְהִי לְגוֹי גְדוֹל : ⁴⁴ כָּל-הָעַם עֲלֵי עֲלֵה וּבְכָה :

^a See 87, *Obs.* ^b See 195, I. 4, *a.* ^c 1 Sam. 25 : 17. ^d See 117, 9.
^e Hos. 2 : 23, 24. ^f See 188, B. 2 (p. 157). ^g See 125, 2. ^h See 135, 2.
ⁱ See Ezek. 36 : 8—11. ^j This is a special form of the Infinitive. ^k See
 195, II. ^l 'to Bethel.' see 208, 1. ^m See 48, 2. ⁿ See 123, 2, *b.*
^o Num. 13 : 27. ^p 'rebelled against the command (*lit.* mouth) of...' ^q See
 page 139, foot-note. ^r See 105, *c.* ^s See 11, *c.* ^t See 117, 2. ^u See 66,
Obs. 6. ^v See 83, 2. ^w See 77, also the illustrations in 66. ^x See 122, 4.
 Josh. 9 : 20. ^y 'for him who is hard of day,' *i. e.* whose lot is hard ; Job 30 : 25.
¹ See 19, 4. ² See 55. ³ See 193. ⁴ See 125, 2, and foot of p. 157.

Write in Hebrew

1. Why have ye not done as I commanded you ? 2. Let us not weep here, but go up to see what should be done (*impf. Ni.*). 3. We went up to do to them as they have done to us. 4. All that thou hast commanded us, we shall do. 5. To whom shall we liken our Maker ? We have not seen Him, but He sees us (112, 2). 6. See what has been done. 7. Once (154, *b*) I appeared to them, but I shall not appear again. 8. Now show us what you saw when you went up to the top of the hill. 9. There let us build an altar, that we may offer our burnt-offerings to the Maker of heaven and earth (79, 4). 10. Let me go up to the top of the tower, that I may weep there alone. 11. Be ye fruitful, and increase, and fill the earth. 12. As the people have increased, so will their troubles increase. 13. Turn unto me, and let me see (or, that I may see) thy face. 14. What dost thou see (art thou seeing) ? Lo, I see (129) [men and women] weeping (*partic. pl. masc. and fem.*). 15. Why didst thou not turn to see what was done ? 16. I have finished commanding my servant ; but I know that he will not do (will not be inclined to do : 186) as I have commanded him. 17. As I live, I will turn to you (195) and multiply you exceedingly. 18. As thou livest, we have done as thou hast commanded us. 19. Far be it from us to offer burnt-offerings to idols. 20. Ye shall *not* see your native land again. 21. Ye shall *not* go up. 22. We have become thy servants. 23. Thy seed will become a multitude. 24. Do not become scoffers. 24. We went up from the well, drinking as we went.

VERBS 'LAMED HE' (CONTINUED).

197. In the Imperfect and Imperative, these verbs sometimes apocopate the ה, when, regularly, it would be the final letter in the form.

Thus *צו* command, *וַיְצַו* and he commanded, *וַיֵּרָא* and he appeared, from *וַיֵּרְאֶה*, *וַיִּצְוֶה*, *וַיִּצְוֶה*.

Obs. 1. After the shortening, the tone is frequently retracted, and the word assumes a form like that of segolates: this is especially the case with Waw Conversive (162). Thus, we have *יָגַל* for *יִגְלֶה*; *יָרָא* from *יִרְאֶה* *let him see*; *וַיִּסָּן* and he turned, *וַיִּסְפָּן* and she turned; *יָרַב*, *הָרַב*, for *יִרְבֶּה*, *הָרַבֶּה*; *יָעַל* for *יִעְלֶה*, and *יָעַל* for *יִעְלֶה*—the shortened form being ambiguous in this case also (cf. 195, Obs. 3), *וַיַּעַן* and he answered.

Obs. 2. Apocopated forms are sometimes left in a crude state, as *תִּשְׁתֵּי* *let her* (or, *thou shalt*) *drink*, *וַיִּפְתַּח* and he opened, *וַיִּתְבַּר* and she wept (or, and thou didst weep), *וַיִּרְא* and he saw (Qal), or, and he showed (Hiphil).

198. The verbs *הִיָּה*, *הִיָּה* (a) prefer *וַיְהִי* when vocal shewa occurs with the first radical, as in *וַיְהִי* *be thou*, *וַיְהִי* *to be*.

(b) Simple shewa is mostly used, however, with preformatives; thus *וַיְהִי* *להיות*; but *וַיְהִי* and *live*. (c) The shortened Qal imperfect is *יְהִי* (in pause *יְהִי*), with Waw copulative *וַיְהִי*, *וַיְהִי* and *let there be*, but with Waw Conversive *וַיְהִי* (in pause *וַיְהִי*) and *there was*, and *it came to pass*.

199. Relation of Verbs *ל"ה* to Verbs *ה"ל*. — In the Aramean, these two kinds of verbs have been confounded, and now constitute one class: in Hebrew also we can trace a like assimilating tendency: the forms are often interchanged.

I. Lamed Aleph verbs affect the features of verbs Lamed He:—

(1) They simply assume the others' vowel-points; as *וַיִּמְלֵא* *sinning*, Eccles. 8: 12 &c., *וַיִּמְלֵא* *he filled*, Jer. 51: 34; *וַיִּרְפָּא* *I have healed*, 2 Kings 2: 21.

(2) They keep their own points, but take ה or י instead of ל, as *וַיִּרְפָּא* *heal thou*, Ps. 60: 4, *וַיִּמְלֵא* *he will fill*, Job 8: 21, *וַיִּקְרָא* *2 Sam. 1: 6*.

(3) They take both the final consonant and the final vowel of verbs *ה"ל*, as *וַיִּשְׁטֹטְטוּ* for *וַיִּשְׁטֹטְטוּ* *they shut up*, 1 Sam. 6: 10; *וַיִּצְמָצְמוּ* *thou art thirsty*, (for *וַיִּצְמָצְמוּ*), see Ruth 2: 9.

II. More rarely do verbs *ה"ל* assume the forms of *ל"ה* verbs,

(1) In consonants, as *וַיִּשְׁתַּחֲוֶה* *he changed*, 2 Kings 25: 29.

(2) In vowels, as *וַיִּשְׁתַּחֲוֶה* *I shall look*, Ps. 119: 117.

(3) In both vowels and consonants, as *וַיִּשְׁתַּחֲוֶה* *he shall bear fruit*, Hos. 13: 15.

III. With later writers and in poetry, the forms both of verbs ל' and ה' incline towards the Aramean, in which the imperatives, the imperfects and sometimes also the participles, mostly end with ה־ or נ־ or '־.

Thus, הִנֵּה be thou Job 37 : 6, תִּהְיֶה Jer. 17 : 17.

200. Two closely connected verb-forms are sometimes related in such a way that the first really modifies the second, which, though perhaps formally subordinate—the completion or continuation of the other—nevertheless presents the leading conception : hence the first (though it may be the only one which has the finite form,—chiefly Hiphil) must often be rendered either by an adverb or by a modifying expression, and only the second as a finite verb, even though it be mostly infinitive in form.

The examples already given under 188 and 191 should be studied anew, for the purpose of observing the syntactical devices adopted. The combinations are various. Thus (a) the second verb may be put in the construct infinitive, with ל, as הִרְבָּה לְהִשִּׁיב אָפוּוֹ often did he turn back (lit. multiplied to turn back) his anger, Ps. 78 : 38 ; הִקְשִׁיחַ לְשִׂאוֹל thou hast asked a hard question 2 Kings 2 : 10 ; הִיטִבְתָּ לְרֵאוֹחַ thou hast seen well, Jer. 1 : 12 ; מְפַלֵּיא לַעֲשׂוֹת doing wonderfully, Jud. 13 : 19, cf. also 2 Chr. 26 : 15 ; הִעֲמִיקוּ לְשִׁכְחַת deep, Jer. 49 : 8 ; לָמָּה נִחַבְתָּ לְבָרֶחַךְ why didst thou flee away secretly (lit. hide thyself in fleeing)? Gen. 31 : 27 ; וַיִּתְגַּבְּבוּ הָעָם לְבוֹא and the people went stealthily, 2 Sam. 19 : 4.

(b) The second verb may be in the construct infinitive without ל, as אֶרְחִיק נָדַד I would flee far away, Ps. 55 : 8 ; נִגְוִן הִכְיִיבִי נִגְוִן play skilfully (lit. do well in playing), Is. 23 : 16 ; הִצַּגְתָּ לְקַח to walk humbly, Micah 6 : 8.

(c) The two verbs may even be simply co-ordinate,—in the same 'mood,' as הִלְךָ הוֹאִיל he went willingly, Hos. 5 : 12 ; מְהֵרָה שָׁכַחוּ מַעֲשָׂיו they quickly forgot his works, Psalm 106 : 13 ; מְהֵרָה הִפְלֹט escape quickly, Gen. 19 : 22 ; רִכְבָּה צִלְחָה רִכְבָּה ride prosperously, Psalm 45 : 5 ; שָׁבוּ יְשִׁבִילוּ sit ye down low, Jer. 13 : 18 ; הִעֲמִיקוּ שַׁחֲתוּ they have deeply corrupted, Hosea 9 : 9 ; מִשְׁעָרִים הִלְךָ departing early, Hos. 6 : 4 ; וַיִּשְׁלַחְתָּ מִמֶּנּוּ and thou shalt come down on the third day, 1 Sam. 20 : 19.

(d) The verbs may also be joined by Waw, either copulative, as וַלְקָח וַלְקָח come quickly 1 Sam. 23 : 27, or conversive, as וַיָּבֵא וַיָּבֵא 1 Sam. 4 : 14.

Exercise 51.

רָסַח sink, fall, de- קָאִוְסָה anything [פָּלָא] Ni. be wonder- יָרָה to cast, throw
cline ; Hi. desist, (קָסָה) Pi. cover, pardon ful ; Hi. make Hi. to throw ;
cease, let down [קָהַר] Pi. make haste, wonderful teach, instruct
רָפָא heal ; Pi. id. be quick כָּל dew [יָרָה] Hi. praise

1 וַיִּתְּנֵם אֱלֹהִים יְהִי אֹרֶךְ יְהִי אֹרֶךְ וַיִּרְא אֱלֹהִים אֶת-הָאֹר

בִּיטוֹב: 2 יהי^א שם יהוה מְבָרָךְ: 3 אֶל-תְּהִי יָדִי בּוֹ וְתִהְיֶה בּוֹ
 יָד פְּלִשְׁתִּים: 4 מִי זֶה אָמַר וְתִהְיֶה: 5 לֹא טוֹב הָיְתָה הָאָדָם
 לְבָדוֹ: 6 דְּמִיתָ הָיְתָה-אֵהָיָה כְּמֹדֶךָ: 7 אַתָּה צוֹיִתִי לִהְיוֹת נְגִיד:
 8 חוֹמָה הִיז עָלֵינוּ כְּלַיִם הַיּוֹתָנוּ עִמָּם רַעִים הַצֹּאֵן: 9 לָךְ
 עִמָּנוּ וְהִיָּה-לָנוּ לְאָב: 10 מְמָרִים הֵייתָם עִם-יְהוָה: 11 לֹא
 עַל-הַלְחָם לְבָדוּ יַחֲיָה הָאָדָם: 12 יַחֲיֵה הַמֶּלֶךְ^א: 13 מִי שָׁמַע
 קוֹל אֱלֹהִים כָּמָנוּ וַיַּחֲיֵ: 14 זֹאת עָשָׂה וַחֲיוֹ: 15 עָנָה כְּסִיל
 כְּאֹהֲלָתוֹ פֶּן-יִהְיֶה חֶכֶם בְּעֵינָיו: 16 אֶל-תֵּעַן כְּסִיל: 17 אֶל-יַעַל
 כָּל-הָעָם: 18 הָעַל אֶת-הָעָם: 19 אֶל-תִּפְּן אֶל-אֵן: 20 וְנִפְּן
 וְנַעַל: 21 אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאָרֶץ מִצְרַיִם: 22 עָשָׂה
 יְהוָה עִמָּכֶם חֶסֶד: 23 אֶל-תַּעֲשֵׂ לּוֹ מְאֹמָה רַע: 24 הָרַף
 מֵאָף: 25 אֶל-תִּרְף יָדְךָ מֵעֲבָרֶיךָ: 26 מִי בָכֶם מִכָּל-עַמּוֹ יְהִי
 אֱלֹהֵיו עִמּוֹ וַיַּעַל לִירוּשָׁלַם וַיִּבֶן אֶת-בֵּית יְהוָה: 27 וַיֵּרָא יְהוָה
 אֶל-אַבְרָם וַיִּבֶן שֵׁם מִזְבֵּחַ לַיהוָה הַגֵּרָאָה אֵלָיו: 28 וַיְהִי
 כְּכַלְתּוֹ לַהֲעֵלוֹת הָעוֹלָה וְהִנֵּה שְׁמוֹאֵל בָּא: 29 וַיַּעַל הוֹד עֹלוֹת
 וַיְכַל מֵהָעֹלוֹת הָעוֹלָה: 30 וַיַּעַל יוֹסֵף לְקָרְאֵת אָבִיו וַיֵּרָא אֵלָיו
 וַיִּבֶךְ עַל-צוּאָרָיו: 31 צוֹ לְבִיתְךָ כִּי מֵת אִתָּה וְלֹא תַחֲיָה:
 32 אֲשֶׁרִי נְשׁוּי פִשְׁעִי כְּסוּי חַטָּאָה: 33 אֶל-תִּבְּסוּ עַל-עוֹנָם: 34
 רַפְּאִיתִי לְמִים הָאֵלֶּה: 35 רַפְּאֵנוּ אֶת-כָּל וְלֹא נִרְפַתְהוּ: 36
 חַטָּא אַחַד יֵאבֵד טוֹבָה הִרְבָּה: 37 רֵאוּ-נָא לִי אִישׁ מִיִּסִּיב
 לִנְגֹן: 38 מְרַבִּים הָעָם לְהִבְיָא: 39 הִרְבָּה לַעֲשׂוֹת הָרַע בְּעֵינֵי
 יְהוָה: 40 הַטִּיבֵת לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי: 41 אֶל-תִּרְבּוּ תִדְבְּרוּ:
 42 הָרַב כְּכַסְנֵי מַעוֹנֵי: 43 הַפְּלִיא לְהַעוֹר: 44 מִדּוּעַ מֵהִרְתָּן
 בָּא הַיּוֹם: 45 אֵהְיָה עִם-פִּיךָ וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹר: 46 אוֹרָה

אַתְּכֶם בְּיַד אֵל : 47 מִי כָמֹהוּ מוֹרָה : 48 נֹדְדָה לָךְ לְעוֹלָם :
 49 טוֹב לְהוֹדוֹת לַיהוָה : 50 אֲדוֹךְ * בִּי עֲנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה :
 51 חֲסִדְכֶם כַּטֹּל מִשָּׁבִים הַלֵּךְ : 52 הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנִי :
 53 הוּי הַמַּעֲמִיקִים מִיהוָה לְסִתִּיר * עֲצָה : 54 מִהָרוּ לְלַכֵּת :

^a See 128, *d*. ^b 1 Sam. 18 : 17. ^c See 87, *Obs*. ^d Supply 'that.'
^e See 125, 1, *Obs. a*. ^f See 55. ^g See 196, *Note 1*. ^h Similarly the Fr.
 'Vive le roi !' ⁱ See 119, *Obs. 1*. ^k See 74, 2. ^l 'whosoever : ' see 87, 1 *a*.
 Ezra 1 : 3. ^m See 128, *c*. ⁿ See 162, *Rem. 1, 5*. ^o See the general
 vocabulary at the end, under קָרָא II. ^p See 137, *Note 1*. ^q See 199.
^r See 208, 7. ^s See 110, *e*. Jer. 51 : 9. ^t See 125, 5. ^u Psalm 51 : 3.
^v 2 Chr. 26 : 15. ^w See 195, 2, *c*. ^x See 171, 3, *c*.

Write in Hebrew

1. Do not build thy house there. 2. Command thy son, saying, Do not as those who turn (128, *c*) to idols, to worship them. 3. Let not the child drink wine, but make him drink milk. 4. May our God, who has redeemed us (74, 2) from death, show kindness unto you. 5. Let thy blessing be upon us, and be thou with us to show us the way, that we may go up. 6. Do thou this, and live (119, *Obs. 1*). 7. Let the damsel turn, and go up to see. 8. Let me not see thy hand stretched out. 9. Weep not, saying, Let another go up instead of me, for I cannot go up. 10. When I was in our field my father cried to me, saying, Turn and see! And I turned and saw three men, and went up the hill after them. 11. And it came to pass, when we were in my field alone, that (162, *Rem. 1, 5*) a woman appeared unto us. 12. Let us go up quickly. 13. Behold, we have offered (129) our sacrifices, and have done all that he commanded us (195, II., *c*) to do. 14. Then spake the man to the damsel, saying, Come with me, and become my wife (196, *Note 1*). And she answered him and said, I shall by all means go with thee; so she became his wife. 15. Let us not speak much. 16. Ye have answered him well. 17. Why hast thou (so) often rebelled against me? 18. This woman has often wept. 19. Let us sit down low. 20. Our God will do great things (magnify to do) for us. 21. How wonderfully I have been healed! 22. We have been wonderfully preserved. 23. Let us be ever praising (128, *d*) Jehovah, and instructing others in His holy law. 24. Do not be constantly rebelling against your Maker. 25. Let us go down early, and build an altar quickly, that we may offer sacrifices and praise our Redeemer.

VERBS 'PE NUN.'

201. In 'Pe Nun' verbs, Nun mostly disappears when, through inflection, it has lost its vowel (i. e. assumed Sh^owa), especially after preformatives.

Obs. 1. As will be noticed in the paradigm, this rule applies (a) to the Hiphil and Hophal throughout, the latter taking ׀ in its first syllable. (b) In Niphal, only the perfect and the participle are affected; whereas (c) in Qal, it is precisely these parts which are *not* affected. The other conjugations are obviously quite regular.

Obs. 2. Nun seldom disappears in any case from verbs whose middle radical happens to be (a) a vowel-letter, or (b) an aspirate; hence תִּנְחַלְתָּ *thou shalt inherit*, יִצְאֵץ *he despises*. But in נִחַםְתָּ (*Ni.* from unused Qal) *he repented*, &c. the Nun is dropped throughout; נִחַתְתָּ *to descend*, has Qal imperfect נִחַתְתָּ, but Hiphil imperative נִחַתְתָּ. (c) In Qal, imperatives ending in *o* always retain the Nun; imperfects sometimes do the same, especially in pause: hence נִקַּםְתָּ *avenge*, יִצְרֵךְ *keep*, יִנְטֹרְךָ *he will retain*, Jer. 3:5, but also יִפְּוֹרְךָ Ps. 103:9: see Jer. 31:28 for illustrations of the construct infinitive. But forms which end with *a* mostly discard the Nun, according to the rule.

202. When Qal construct infinitive discards its Nun, ׀ is appended, and a segolate (132-136) is formed,—a 'first class' segolate in 'third aspirate verbs,' but a 'third class' segolate in verbs which end in ordinary consonants.

Thus, from נָפַחְתָּ *to blow*, comes תִּפְּחֵךְ, תִּפְּחֵךְ; from שָׁגַגְתָּ *to approach*, is derived תִּשְׁגַּחְתָּ (וְשִׁחֵךְ &c.), תִּשְׁגַּחְתָּ.

Obs. 1. Only some words adopt such forms; others have two or more construct infinitives. Thus, נָנַעְתָּ *to smite*, has both נִנְעֵךְ and נִנְעֵךְ; נִטַּעְתָּ *to plant* has נִטְעֵךְ, נִטְעֵךְ; נִשָּׂאְתָּ *to lift up*, has נִשְׂאֵךְ, נִשְׂאֵךְ and more rarely נִשְׂאֵךְ &c.¹

Obs. 2. Except in the Niphal, לָקַחְתָּ *to take*, is treated like a Pe Nun verb; hence in imperfect לִקַּחְתָּ, imperative לִקַּחְתָּ, construct infinitive לִקַּחְתָּ, לִקַּחְתָּ; but Niphal לִקַּחְתָּ.

Obs. 3. The verb נָתַתָּ *to give*, further assimilates its final Nun to a succeeding consonant; hence נָתַתָּ, נָתַתָּ, נָתַתָּ. The other chief parts are the imperfect נָתַתָּ, imperative נָתַתָּ, (120), infinitive construct mostly נָתַתָּ (for נָתַתָּ; suff. נָתַתָּ &c.) נָתַתָּ, but also נָתַתָּ, נָתַתָּ.

¹ For the sake of simplicity as well as convenience, the sentences containing verbs which are not merely 'Pe Nun,' but which have other weak radicals, and thus exhibit additional irregularities (as נָשָׂאְתָּ, נָכַחְתָּ, נָקַחְתָּ &c.) will be given in Exercise 53.

Exercise 52.

נפל fall; <i>Hi.</i> cause to fall, cast down	<i>Ni.</i> stand; [נצב]	<i>Hi.</i> reach [קשנ]	שָׁלַל booty, spoil
נבל fade, fail, <i>im-</i> perfect	יבל	<i>Hi.</i> deliver, [נצל]	חידה riddle, enigma
נטש forsake, desert	snatch, pull out	נשׂ approach ¹	מַצֵּבָה pillar, statue
[נכר] <i>Hi.</i> recognise	[נדר] <i>Hi.</i> tell	נשק kiss	גִּסְתָּהּ drink-offering
			פַּת morsel, piece
			קָעַר support, sustain

1 נפול תפול לפניו: 2 נפלה-נא ביד יהוה ובידי אדם
 אל-אפלה: 3 בניכם בחרב יפלו: 4 הנני אל-פרעה והפלתני
 את-החרב מידו וזרעות פרעה תפלנה: 5 מפיל-אני תחנתני
 לפני המלך: 6 ויאמרו האנשים נפילה גורלות ונדעה למה
 הרעה הזאת לנו ופילו גורלות ופיל הגורל על-יונה: 7
 רגלך לא תגוף: 8 אך גגוף נגף הוא לפנינו: 9 בני בנימן
 נגפו: 10 חי יהוה כי אם-יהוה יגפנו: 11 יעקב ובניו ירדו
 מצרים ואנף את-מצרים: 12 אני אצר פקדיך: 13 אצרה
 מצות אלהי: 14 תקיף אצרה: 15 נצר בני מצות אביך ואל-
 תפוש תורת אמך: 16 מאם יהוה וימש את-דור עברתו: 17
 כל-צבאם יבול כנבל עלה מגפן: 18 נבל תבל גם-אתה גם
 העם: 19 הנה מקום אתי ונצבת על-הצור: 20 אתה הצבת
 גבולת ארץ: 21 אני האשה הנצבת עמכה בזה: 22 מי
 הגיד את-אלה: 23 הגד נגיד למלך את כל-הדברים האלה:
 24 הגידה-נא שמך: 25 הגידו ונגידנו: 26 הנה לאבי ולאמי
 לא הגדתני וקד אגיד: 27 לשאול הגד כי נמלט דוד: 28
 ירוץ מגיד להגיד למלך בבל: 29 אין אסתור מגדת מולדתה:
 30 שמואל יהא מהגיד את-המראה אל-עלי: 31 הנה רוח

¹ See the general vocabulary at the end.

גְּחֹלָהּ בָּאָה מֵעֶבֶר הַמִּדְבָּר וַיֵּנַע בְּאֶרְבַּע פְּנוֹת הַכִּיּוֹת וַיִּפֹּל עַל
הַנְּעָרִים וַיְמֹתוּ וַאֲמַלְטָהּ רַק-אֲנִי לְבָרִי לְהַגִּיד לָךְ : 32 הֲצִיל
לֹא הֲצִילָתְ אֶת-עַמּוּדָה : 33 מִי יִצִּילֵנוּ : 34 צְדָקָה תִּצְלִיל מַמְוֹת :
35 אֵין מִצִּיל : 36 זֶה אֹרֵךְ מִצֵּל מֵאִשׁ : 37 נֶלְחַם אָבִי עֲלֵיכֶם
וַיִּצֵּל אֶתְכֶם : 38 רִדְף בִּי הַשֵּׁג תִּשְׁיֵג וְהִצֵּל תִּצְלִיל : 39 הִשְׁיִגוּנִי
עֹנְתִי : 40 אֶרְדּוּף אֹיְבֵי וְאֲשִׁיגֶם : 41 וַיִּכַּר יוֹסֵף אֶת-אָחָיו וְהֵם
לֹא הִכְרָהוּ : 42 הִכְרֵ-לָךְ סָה עַמּוּדִי וְקַח-לָךְ : 43 אֹמְסִיף לְגִשְׁת
לְמִלְחָמָה : 44 זֹאתִי עָשׂוּ לְהֵם בְּגִשְׁתֶּם אֶת-קִרְשׁ הַקְּרָשִׁים :
45 מִי יִגִּשׁ אֵלַי : 46 אֶל-תִּגְשׁ-בִּי : 47 פִּלְשְׁתִּים נִגְשׂוּ לְמִלְחָמָה
בְּיִשְׂרָאֵל : 48 מִדַּע נִגְשְׁתֶּם אֶל-הַחֹמָה : 49 וַיֹּאמֶר יִצְחָק אֶל-
יַעֲקֹב גִּשְׁה-נָא וְאִמְשֶׁךְ בְּנִי וַיִּגֶשׁ יַעֲקֹב אֶל-אָבִיו וְלֹא הִבִּירוּ :
וַיֹּאמֶר הַגִּישָׁה לִי וְאֶבְלָה מִצֵּיד בְּנִי וַיִּגֶשׁ-לוֹ וַיֵּאבֵּל וַיָּבֵא לוֹ
יֵין וַיִּשְׁת׃ וַיֹּאמֶר אֵלָיו אָבִיו גִּשְׁה-נָא וְשָׁקֵה-לִי בְנִי וַיִּגֶשׁ
וַיִּשְׁק-לוֹ : 50 אֲשָׁקֵה-נָא לְאָבִי : 51 וְהִנֵּאמֶר בֵּת כָּלֵב אֶל-אָבִיהָ
תִּבְהַלֵּ לִי בְרָכָה בִּי אֶרֶץ הַנֶּגֶב נִתְּנָה לִי וְנִתְּנָה לִי גִלְתַּי מִיַּם וַיִּתֵּן-
לָהּ אֵת גִּלְתַּי : 52 בֵּן נִתֵּן לָנוּ : 53 כָּלֵם נִתְּנָה לַמּוֹת : 54 יְהִדָּה
חִפְזֵן בָּךְ לְחִתְךָ עַל-כַּפָּא : 55 לֹא נִתֵּן לְהֵם מִהַשְׁלָל אֲשֶׁר
הֲצִילֵנוּ : 56 אִם-הִגִּד הַעֲבִירוֹ הַחִידָה לִי וְנִתְּנָה לְכֶם שְׁלֹשִׁים
חֲלִיפֹת בְּגָדִים וְאִם-לֹא תִּזְכְּלוּ לְהַגִּיד לִי וְנִתְּנָה אֶתְכֶם לִי
שְׁלֹשִׁים חֲלִיפֹת בְּגָדִים : 57 וַיֹּאמֶר אֱלֹהִים אֶל-יַעֲקֹב אֶת-
הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹתֶיךָ לָךְ אֶתְנַנֶּה וְלִזְרַעֲךָ אַחֲרָיִךְ אֶתֵּן
אֶת-הָאָרֶץ : וַיַּצֵּב יַעֲקֹב מִצְבָּה בְּמָקוֹם הַהוּא וַיִּסַּף עָלֶיהָ נֶסֶךְ :
58 מִזֵּב תָּתִי אֶתָּה לָךְ מִתְּתִי אֶתָּה לְאִישׁ אַחֵר : 59 בִּתְךָ לֹא
תִּתֵּן לְבָנוּ וְכִתּוּ לֹא תִּקַּח לְבָנְךָ : 60 וַיֹּאמֶר נַעֲמָן קַח-נָא בְרָכָה

מֵאֵת עֲבָדָי וַיֹּאמֶר אֱלִישֶׁע חַי־יְהוָה! אִם־אֶקַּח וַיִּמָּאן לִקְחַת׃
 61 וַיִּסְפֵּי אַבְרָהָם וַיִּקַּח אִשָּׁה׃ 62 וַיִּקַּח־נָא מִעַם מִים וַרְחֲצוּ
 רַגְלֵיכֶם וְאָקַחְהָ פֶת־לֶחֶם וְסַעְדוּ לַבָּנִים׃

^a See 120, a. ^b See 55. ^c See Ezek. 30 : 22—25. ^d See 161, *Obs. c.*
^e See 166, 2, *Note.* ^f See 196. ^g See 18, *Obs. 2.* ^h See 208, 1. ⁱ See
 112, 2. ^k See 74, *Obs.* ^l See 127. ^m See 95, under 2nd person singular.
ⁿ See *Note a*, in Exercise 46. ^o See 105. ^p This latter part of the sentence
 is a question. ^q 'a messenger,' one bearing tidings. ^r See 171, *Obs. 5.*
^s See 162, 4, b. ^t See 125, 1. ^u See 117, 6. ^v See the constructions on
 p. 157. ^w See 156, 5. ^x See 171, *Obs. 3.* ^y See 29. ^z See 18, *Obs. 1, 2.*
¹ See 176, *Obs.* ² See 160, d.

Write in Hebrew

1. Ye shall certainly fall before your enemies, for they shall utterly smite you, and there shall be none to deliver (none delivering) you from their hand. 2. We have caused thy sword to fall from thy hand that we may smite thee with it. 3. The leaves fade (117, 6) before (117, 7) they fall. 4. Cast lots that we may take vengeance on the guilty one. 5. Do not tell this to thy friend, lest he tell another. 6. Let us keep his commandments, and not forsake his law. 7. Ye shall keep my commandments, and not forsake my law. 8. That very night (137, *Note 1*), we overtook our enemies, and smote them, and delivered our wives from their hand. 9. Put off thy shoes from off thy feet, but do not fall down before him. 10. When he approached, I recognised my deliverer, and fell on his neck and kissed him. 11. We approached the door of the house, and recognised the two servants who were standing there. 12. Bring me the wine, that I may pour out a libation. 13. There we set up three pillars, and poured libations upon them, and vowed vows. 14. Ye shall set up four pillars, but ye shall not pour libations on them or vow vows. 15. I repent that I gave him my money. 16. Approach and smite. 17. If you smite your faithful servants, then (160, d) you will repent. 18. If thou vowest this vow, then thou shalt repent. 19. Approach not hither, lest I fall upon you, and make you fall by my sword. 20. Do not smite us, lest we smite you, and take vengeance on you. 21. Draw near, my daughter, and kiss me. 22. As thy soul liveth, we shall not take (196) from their daughters [wives] for our sons. 23. I shall not touch thee again. 24. We shall not give them money again. 25. Give me the lamb, and take ye the ox.

VERBS 'PE YOD' INFLECTED LIKE VERBS 'PE NUN.'

203. These verbs, of which there are very few, resemble 'Pe Nun' verbs in assimilating their first radical, when it would regularly take Sh^wa after a preformative, with the second radical, which is usually¹ a sibilant.

(a) The verbs inflected only in this way are יָצַת *to burn up*, imperfect יִצִּית, Ni. נִצַּת *intransitive to burn*, Hi. הִצִּית; יָצַע *to spread out*, Hi. הִצִּיעַ; יָצַב [יָצַב] Ni. נִצַּב *to stand*, Hi. הִצִּיב *to set, place*.

(b) Others are sometimes inflected in this way, but occasionally also like true 'Pe Yod' verbs; thus יָצַק *to pour*, imperfect יִצִּיק, as in Lev. 14 : 26, but יָצַק 1 Kings 22 : 35; יָצַר *to form*, imperfect יִצְרֶהוּ Is. 44 : 12, and יִצְרֶהוּ Gen. 2 : 7; יָשָׂר *to be straight*, imperfect generally יִישֹׁר &c., but יִשְׁעֲנֶהוּ in 1 Sam. 6 : 12; אֶשְׁרֹם *I shall chastise them*, Hosea 6 : 10.

Note. A few verbs 'Ayin Waw' likewise sometimes take forms resembling those of verbs 'Pe Nun'; thus [סוּת] Hi. הִסִּית *(to incite)*, יִסִּית, יִסִּית as well as הִסִּית, הִסִּית; נָוַח *to rest*, takes in Hiphil the forms הִנִּיחַ, הִנִּיחַ, כִּנִּיחַ, כִּנִּיחַ, &c. See 19, 3.

Rem. An earnest wish or desire may be indicated (1) by הֵן כִּי *O that...! Would that... (lit. Who will give...?)*. This expression may be completed in various ways, thus:—

(a) By a noun, or a noun sentence: as הֵן כִּי רִאֲשֵׁי קִימִים *O that my head were waters!* Jer. 8 : 23. See also 45—50 in Exercise, and Ps. 53 : 7.

(b) By an infinitive: as הֵן כִּי כּוּתְנָנוּ *Would that we had died!* Exodus 16 : 3. See also 54 in Exercise.

(c) By a finite verb, either with or without a connecting ׀: see 51—53 in Exercise, also Job 19 : 23; 14 : 13.

(2) The verb יָשַׁם may similarly be used: see 55 in the Exercise. Another construction is presented in הֵן כִּי יִשְׁקֵנִי מֵיִם *O that some one would give me water to drink!* (lit. Who will make me drink water?) 2 Sam. 23 : 15.

(3) When הִנֵּה (if) is employed for this purpose, we have obviously but the protasis of an unfinished conditional proposition (220, I. a.): see 65, 66 in Exercise, also Pa. 139 : 19.

(4) When לֹ (לֹ) is used, the fulfilment of the wish is usually regarded as improbable or impossible: see 56—64 in Exercise. In this case also, we have simply the protasis of an incomplete hypothetical sentence (220, I. b).

(5) הִנֵּה is used only in Pa. 119 : 5 and 2 Kings 5 : 3.

¹ Exceptions are יָעַץ *and he awoke*, 1 Kings 3 : 15, and הִלָּחַת (Hophal infinitive construct of הִלָּחַת), Gen. 40 : 20, Ezek. 16 : 5.

Exercise 53.

סָבַךְ thicket עָקַל toil, trouble נָחַח expel; *Ni.* be נָטָה stretch out, in-
 עַר forest כָּרוֹן burning, anger cast out; *Hi.* scat- cline, turn aside¹
 אָפַר ashes קָצָה end; sum, total תָּרַח, thrust, bring¹ [נָקָח] *Ni.* אָנַח to pro-
 אָרַר wing [נָקַח] *Hi.* הִקָּה smite¹ בָּעַשׂ grief, vexation פָּהַשׁ phesy; *Hithp.* id.¹

1 בְּעֵרָה כְּאֵשׁ רִשְׁעָה וְהִצִּיתָ בְּסִבְכֵי הַיַּעַר: 2 קוֹצִים בְּאֵשׁ
 יֵאָהֲבוּ: 3 בְּנִתִּיהָ בְּאֵשׁ תִּצְתְּנָהּ: 4 נִצְתָה חֲמָתִי בְּמָקוֹם הַזֶּה:
 5 שְׁעָרֵי הָעִיר נִצְתוּ בְּאֵשׁ: 6 הִנְנִי שֹׁלַח וְהִצִּיתִי אֵשׁ בְּבֵתִי
 אֱלֹהֵי מִצְרָיִם: 7 תִּצִּיתוּ אֶת־הָעִיר בְּאֵשׁ: 8 לָמָּה הִצִּיתוּ
 עֲבָדַי אֶת־הַחֲלָקָה אֲשֶׁר־לִי בְּאֵשׁ: 9 יְהוָה שִׁפְךָ חֲרוֹן אַפּוֹ
 וַיִּצֵּד אֵשׁ בְּצִיּוֹן: 10 אֶהְבּוּ טוֹב וְהִצִּינוּ בִּשְׂעָר מִשֹּׁפֵט: 11
 אֲצִיגֶנָּה נָא עִמָּךְ מִן־הָעַם אֲשֶׁר אֵתִי: 12 לָכֵן עֲבְדוּ אֶת־יְהוָה
 רַק צְאֹנְכֶם וּבְקִרְבְּכֶם יֵצֵג: 13 מִקְצֵה אַחֲוֵי לֶקַח יוֹסֵף חֲמִשָּׁה
 אַנְשִׁים וַיֵּצֵג לְפָנָי פָּרְעֹה: 14 פְּלִשְׁתִּים לָקַחוּ אֶת אֲרוֹן
 הָאֱלֹהִים וַיֵּצִיגוּ אֹתוֹ אֶצֶל דָּגוֹן: 15 אֲצַק מִים עַל־צִמָּא אֲצַק
 רוּחִי עַל־זֹרְעֶךָ: 16 צַק לָעַם וַיֹּאכְלוּ: 17 וַיִּקַּח שָׂמוּאֵל אֶת־
 פֶּךָ הַשֶּׁמֶן וַיִּצַק עַל־רֹאשׁוֹ וַיִּשְׁקָהוּ: 18 אִם־אֶסַּק שָׁמַיִם שָׁם
 אֵתָּה וְאֲצִיעָה שְׂאוֹל הַנֶּגֶד: 19 שָׁק וְאָפַר יֵצַע לְרֵבִים: 20
 אָדָם לְעַמִּל יוֹלֵד:

21 אֶל־תִּגְעוּ בְּמִשְׁיַחִי: 22 שֹׁלַח יַדְּךָ וְגַע בְּכָל־אֲשֶׁר־לִי: 23
 הַמְדַבֵּר אֵלֶיךָ לֹא־יִסִּיף עוֹד לְגַעַת בְּךָ: 24 בְּשֵׁשׁ צְרוֹת אֱלֹהֵי
 יִצְלַךְ וּבִשְׁבַע לֹא־יִגַע בְּךָ רַע: 25 נִבְרָחָה מִפָּנָיו פֶּן־יִמְהַר
 וְהִשִּׁיגֵנוּ וְהָרִית עֲלֵינוּ אֶת־הָרָעָה: 26 אֶת־צִאֲנֵי הַדְּחָתִי: 27
 אִם־יְהִי נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְחֶךָ יְהוָה: 28 הִנְדַּחְהָ
 אֶקְבִּץ: 29 אֶת־הִנְדַּחְתָּ לֹא הִשְׁבַּתָּם: 30 הִכָּה תִכָּה אֶת־יִשְׁבֵּי

¹ See the general vocabulary at the end, for apocopated or peculiar forms.

העיר ההוא: ³¹ איש אחר אמר אל-רעהו הכיני נא וימאן
האיש להפתו: ויאמר לו הנך הולך מאתי והנך הארצה
וילך מאצלו וימצאהו האריא ויכהו: ³² אמר אל-אחרון נטה
את-מפך והך את-עפר הארץ: ויט אחרון את-ידו במפרו:
ויך את-עפר הארץ: ³³ הכתה העיר: ³⁴ הגה עבדיך מבים:
³⁵ לא הפיתם את-אזניכם לשמע: ³⁶ הט-אונך: ³⁷ נבאת
להם בשקר: ³⁸ נבאתי כאשר צויתי: ³⁹ מיכה המורשת
היה נבא בימי חזקיהו: ⁴⁰ נשאתי את-ירי אב-לא הגוים
בלפתם ישאו: ⁴¹ ויאמר אלי שא-נא עיניך ואשא עיני: ⁴²
שאו את-ארון הברית ושבעה כהנים ישאו שופרות לפני
ארון יהוה: ⁴³ שאת פני רשע לא-טוב להטות צדיק במשפט:
⁴⁴ גם ללוים אין-לשאת את-המשכן:

⁴⁵ מי-יתן לי אבר פיונה: ⁴⁶ מי יתן בל-עם יהוה נביאים:
⁴⁷ מי יתן את-העם הזה בידי: ⁴⁸ מי יתן לי שמע לי: ⁴⁹
בפקד תאמר מי-יתן ערב ובערב תאמר מי-יתן פקר: ⁵⁰ מי
יתני במדבר: ⁵¹ מי-יתן החרש תחרישון וזהו לכם לחכמה:
⁵² מי-יתן ידעתי ואמצאהו: ⁵³ מי-יתן והיה לבכם זה ליראה
אתי: ⁵⁴ מי-יתן אלוה דבר: ⁵⁵ מי ישמני שפט בארץ: ⁵⁶
לו יש נפשכם תחת נפשי: ⁵⁷ לו שקול ישקל בעשי: ⁵⁸ לו
עמי שמע לי: ⁵⁹ לו ישמעאל יהיה לפניך: ⁶⁰ לו שמעני:
⁶¹ לו מתנו: ⁶² לו גוענו: ⁶³ לו יהי כדברך: ⁶⁴ לו הקשבת
למצותי: ⁶⁵ אם-תשמע לי: ⁶⁶ היום אם-קלי תשמעו:

^a Isaiah 9 : 17. ^b Regarding this pausal form, see 19, 6. ^c See Exercise 17, Note a. ^d Exodus 10 : 24. ^e See 161, c. ^f See 80, 1. ^g Pa. 139 : 8. In the Old Testament, this word (from נסק ascend) is found here only. ^h See 208, 1. ⁱ Est. 4 : 3. ^j See the constructions on p. 157. ^k See 200, d.

^m Deut. 30 : 4. ⁿ See 66, *Obs.* 6, *b.* ^o See 182, *d.* ^p See 196. ^q See 18, *Obs.* 1. ^r 'To accept the person of...' Proverbs 18 : 5. ^s See 124, *Rem.* 4. ^t Job 31 : 5. ^u Job 23 : 3. ^v Deut. 5 : 26. ^w See 125, 1, *Obs.* ^x See 72, 3.

Write in Hebrew

1. Behold, I will kindle a fire in thy gates, and all thy houses shall be burned in the fire. 2. Let us kindle fire in his forest, that the trees may be burned. 3. Do not kindle fire in their forest, lest the trees be burned. 4. Set thy foot upon this stone. 5. Do not set fire to the thicket again. 6. Behold, they are setting the idol in their temple. 7. Pour ye some of your oil upon their head, and kiss them. 8. Why hast thou set up this pillar, and poured out on it a libation? 9. Let us pour some of this flask of oil on his head. 10. Let us not touch the unclean. 11. When you touch them, I shall scatter you like the dust before the wind. 12. Let us scatter the wicked, but let us not touch the outcast poor. 13. Scatter thou their armies, as a flock is scattered. 14. I shall quickly scatter them before thee. 15. I shall utterly smite them. 16. We have been utterly smitten by (167, 5, *Notes*) our foes. 17. Let us not incline our ears unto them when they lift up their voice and weep. 18. Let us lift up our hand [and swear that] we shall not turn aside the poor in the judgment. 19. O that I were a king! 20. O that we were strong! 21. O that ye were wise! 22. O that we had bread to eat! 23. O that some one would tell me! 24. Would that we knew! 25. O that we had refused to go! 26. O that I had obeyed your commands! 27. Would that I had died instead of them! 28. O if they would speak!

VERBS 'DOUBLE 'AYIN.'

204. The cause of the peculiarities of these verbs is their prevailing tendency to drop one of the two like radicals. However, no contraction can be made in forms (*a*) with Doubling Dagesh, or (*b*) with unchangeable vowels.

Examples of contracted forms are קב for קבב, קבו for קבבו, לב for לבב; incontractible forms are the Qal participles קבב, קבוב, Piel קבב &c.

205. These verbs, in their contracted forms, present some points of likeness to verbs 'Ayin Waw,'—in fact, the mode of inflection is perplexingly identical: compare the Niphal imperfect קים! with Qal imperfect יב! יבם! with יב! &c. Their common features are these:—

(1) The root is shortened to a monosyllable.

Cf. קב, from קבב, with קב, from קנב.

(2) The accent is mostly *penultimate* (cf. 191, 2).

Contrast the imperatives קימו, קיבו, with קימו. But participles and (of course) words whose affirmatives are 'heavy' take the accent on the final syllable.

(3) Preformatives mostly take *long* vowels, and these if possible of the same class as in the common verb, but the Niphal perfect and sometimes the Qal imperfect take a Qāmēz: see the paradigm.

1. The imperfects of Qal and Hiphil, instead of taking a long vowel under the preformative, sometimes retain the original short vowel of the regular verb, but in such cases the first radical is doubled (19, 3): see the paradigm, and the following examples.

2. In the Qal imperfect, three different forms occur: (a) קני to pity, קפו to plunder, spoil, קלל to rob, despoil, קאר to curse, קנר to measure, קנן to shout, קלק to lick, lap, קנג to dance, celebrate a festival, קפו to be strong, with others, become קהן, קבו &c., and take no other form: this class is most numerous, and is composed of active verbs. (b) The neuter or stative verbs קמר¹ to be bitter, קמל² to be diminished, despised, swift, קתח to be broken, be confounded, קבה to be tender, קרע² to be evil, make a loud noise, assume only the form קמר, קמל &c. (c) קמם to be dumb, silent, still, קמם to be complete, to finish, קמר to bow the head, become קמם, קמם, קמם. (d) But קמב² to turn one's self round, to go round, to surround, becomes קמב or קמב; קמר to be an adversary, to be in distress, has the forms קמר and קמר: while קמם to be warm, hot, has three forms, קמם, קמם, and קמם; similarly, קמם to be desolate, laid waste, to be astonished, becomes קמם, קמם, or קמם.

Obs. Such difficulty has been found in dealing with the imperfects in this class of verbs, especially the intransitives, that even such eminent authorities as Ewald, Gesenius, and others, do not agree in their views regarding some forms, particularly those of Qal and Niphal. But since it is sometimes hard to determine the precise difference between the meanings of the two species, it may be a matter of indifference to which conjugation certain forms are assigned.

206. (a) The shortened stem-forms in these 'Double 'Ayin' verbs retain the last vowel that would regularly appear in the full form: but Hiphil, throughout, takes ׀, and imperfect Niphal ends with ׀.

¹ On the impersonal use of these verbs, see 227, and 38 in the Exercise.

² For a fuller account of these verbs, see the general vocabulary at the end.

(b) The Dagesh which should mark the contraction (19, 1) is omitted from the final radical if this concludes the form (18, Obs. 1). But it is inserted when affirmatives succeed; and if these are not already vowel-sounds, a vowel must be introduced between them and the stem, to make Dagesh distinctly audible. This helping vowel (which assumes the tone) is, in the perfect, ו, but ך in other parts. See Paradigm.

Rem. Besides the regular intensive forms (168), Po'el, Pilpel, &c. (175) are in common use.

Exercise 54.

לָלַל to roll	חֹר hole, cavern	מַגָּפָה plague, pesti-	[מָגַפַּן] Ni. melt, pine
קָקַק to empty	(לָלַל pierce) Pi. pro-	לֶנְצֶה; slaughter	away; Hi. cause
קָקָה grain (uncut)	fane; Hi. begin	רָבַב to multiply, in-	to pine away
סִיס bosom	קֶרֶשׁ sickle	עָרַע crease	(סָסַס) Ni. melt away

1 הַיּוֹם גָּלוּתִי אֶת-הַרְפַּת מְצָרִים מְעַלְיָכֶם: 2 גָּלוּ אֲבָנִים
גְּדוֹלוֹת אֶל-פִּי הַמַּעְרָה: 3 עָבְרוּ וְסָבּוּ אֶת-הָעִיר: 4 תִּסָּבּוּ אֶת-
הָעִיר שֶׁבַע פְּעָמִים: 5 אֲנִישֵׁי הָעִיר נָסְבוּ עַל-הַבַּיִת: 6 הַנְּנִי
מִסָּב אֶת-כָּלִי הַמְּלַחֵמָה אֲשֶׁר בְּיָדְכֶם: 7 אֲסוּבָה בְּעִיר: 8
וַיֹּאמְרוּ פְּלִשְׁתִּים מַה-נַּעֲשֶׂה לְאַרוֹן אֱלֹהֵי יִשְׂרָאֵל וַיֹּאמְרוּ גַת
יִסַּב הָאַרוֹן וַיִּסָּבּוּ אֹתוֹ: 9 וַיְהִי אַחֲרֵי הַסָּבּוּ אֹתוֹ וַתְּהִי יַד יְהוָה
בְּעִיר: 9 שָׁלַל הָעָרִים בְּזוּגוֹ לָנוּ: 10 יַחְדוּ יָבֹז אֶת-בְּנֵי קָדֶם:
11 הַבּוֹקֵי תְבוּק הָאָרֶץ וְהַבּוֹז תְּבוּחַ: 12 כָּל-עֵבֶר יִשָּׂא: 13 יִשְׁמָו
יִשְׂרָאֵל עַל-זֹאת: 14 כָּל-הָאָרֶץ נִשְׁמָה אַחֲרֵיהֶם: 15 קָלַז הַפְּמִים
מֵעַל פְּנֵי הָאָדָמָה: 16 נָתַתִּי שַׁפְּחָתִי בְּחִיקוֹךָ וְאֶקַּל בְּעֵינֶיךָ:
17 יִקָּלַז רֹדְפֵיכֶם: 18 בְּזִי יִקָּלַז: 19 הָעֵת לְנִבּוֹן נִקָּל: 20 אוּלִי
יִקַּל אֶת-יָדוֹ מְעַלְיָכֶם: 21 מְרוּעַת הַקִּלְתָּנִי: 22 כָּל-הַגְּבָעוֹת
הַזֵּקֶקֶלְקָלוֹ: 23 תִּמְנוּ כָּל-הַגּוֹי לְעָבוֹר אֶת-הַיַּרְדֵּן: 24 הַפְּמִים
תִּמְנוּ נִכְרָתוֹ: 25 אֶפְקֹד עַל-הַגּוֹי הַהוּא עַד-תָּמִי אֲתָם: 26
בְּרָעַב יִתְּמוּ הַנְּבִיאִים הַהֲמָה: 27 יָרְנוּ יִשְׁבֵי סֶלַע: 28 רָנִי

וְשָׂמְחֵי בַת-צִיּוֹן : 29 מֵהַחֵל חָרַמְשׁ בְּקָמָה תַחֵל לְסַפֵּר שִׁבְעָה
 שִׁבְעוֹת : 30 הַחֲלוֹת לְנַפֵּל לְפָנָיו : 31 הַחֲלֵתִי תַת לְפָנֶיךָ אֶת-
 הָאָרֶץ הַחֵל רֵשׁ : 32 וְהָיָה הַחֲלָם לַעֲשׂוֹת : 33 הַהֵל הָאָדָם לְרֹב
 עַל-פְּנֵי הָאָדָמָה : 34 מִדֶּ-רִבּוֹ צָרִי : 35 מִדְּתִי פָעַלְתָּם רֵאשֶׁנָּה
 אֶל-חֵיקָם : 36 לֹא יִמְדֵּ חוֹל-הַיָּם : 37 מֶלֶךְ אָרֶם לַחֵץ אֶת-
 יִשְׂרָאֵל וַיַּחַן יְהוָה אֲתָם : 38 חָנְנִי כִי צָר-לִי : 39 יְהוּדָה לֹא
 יָצָר אֶפְרַיִם : 40 יוֹם תְּרוּעָה הַיּוֹם הַהוּא וְהִצַּרְתִּי לְאָדָם : 41
 חָתָה הָאָדָמָה : 42 בְּעוֹד שְׁשִׁים וְחָמֵשׁ שָׁנָה יַחַת אֶפְרַיִם מֵעַם :
 43 יַחַתוּ הַמָּה וְאֶל-אֶחָתָה אָנִי : 44 מֵאֲתוֹת הַשָּׁמַיִם אֶל-תַּחְתּוֹ
 כִּי יַחַתוּ הַגּוֹיִם מִהֶמָּה : 45 רָעוּ עַמִּים וְחָתוּ : 46 לָמָּה יִרַע
 לְבַבְךָ : 47 אֶל-יִרַע בְּעֵינֶיךָ עַל-הַנָּעַר : 48 וַיִּרַע לְמִשְׁחָה : 49
 הִרְעוּ מֵאֲבוֹתָם : 50 אֲתָם הִרְעֵתֶם לַעֲשׂוֹת מֵאֲבֹתֵיכֶם : 51 אֶל-
 נָא אַחִי תִרְעוּ : 52 גִּרַע לְךָ מִתָּה : 53 הִדְלוּ הָרַע : 54 הִנֵּה
 בְּעִיר אֲנֹכִי מֵחֵל לְהָרַע : 55 זֹאת תְּהִיָּה הַמִּגְפָּה הַמֶּקֶץ בְּשָׂרוֹ
 וְהוּא עֹמֵד עַל-דַּגְלָיו וְעֵינָיו תִּמְקְנָה בְּחֹרֶיהָ וּלְשׁוֹנוֹ תִּמְקַן
 בְּפִיהֶם : 56 חָלְלִיהֶם יִשְׁלְכוּ וְנִמְסוּ הַרִים מִדָּמָם וְנִמְקְוּ כָּל-צִבְאֵ
 הַשָּׁמַיִם וְנִגְלּוּ כַסְפֵּר הַשָּׁמַיִם :

^a See 73, 2. ^b See 154, b. ^c See 80, 1. ^d See 139, II. *Ols.* 2. ^e See 208, 1. ^f See 162, 5, *Rem.* 1, 5. ^g Isaiah 11 : 14. ^h See 125, 1. *Isaiah* 24 : 3. ⁱ Gen. 16 : 5. ^k See 200. ^l See 124. ^m Gen. 11 : 6. ⁿ See 87, 2, b. ^o See 76, Exception 1. ^p See 117, 8. ^q See 52 and 77. *Zephan.* 1 : 15, 16. ^r *Isaiah* 7 : 8. ^s See 112, 2. ^t The full form of the pronoun, instead of the suffix-fragment, appended to the preposition, is quite exceptional. *Jer.* 10 : 2. ^u See 88, 4, c. ^v See 155. ^w See 200. ^x See 125, 4, b. *Zechariah* 14 : 12. ^y This is a circumstantial clause : see 129, *Ols.* 2, and 222. ^z See 167, *Note.* *Isaiah* 34 : 3.

Write in Hebrew

1. Ye have completely rolled away (125) their reproach from upon us.
2. Cause ye this book to be rolled (up), but do not let those

books be rolled (up). 3. We rolled stones to his door, and surrounded the house. 4. I will wholly remove (125, 1) my face from thee, and thy kingdom shall be transferred to another. 5. His kingdom shall be wholly transferred to others, and I will remove my face from him. 6. Let us encompass their house (cf. 5, above), that we may plunder their money. 7. Their houses have been completely plundered, and their fields quite laid waste. 8. We have despoiled many nations, and plundered their cities. 9. Let the heavens be astonished, and the earth be dumb. 10. I was dumb and astonished because of this great wickedness of theirs (86, 2, *e*). 11. Let us lay waste (*Hi*) their vineyards, and spoil their cattle. 12. Let not thine heart be tender, neither be confounded because of (cf. 44, above) thine adversaries, when (117, 5) their hand is strong. 13. We are confounded because of our adversaries, and we are despised in their eyes. 14. Your hand will be strong over all your adversaries, and ye will be swifter than the eagle. 15. We have finished measuring (cf. 23, and 24, above) the upper court. 16. We have quite gone round (cf. 23, and 24) these walls, and have measured their length and their height. 17. On that day we were dumb before Jehovah, and bowed the head and worshipped. 18. Do not begin to dance before (117, 7) ye have finished eating. 19. Begin to drink, but do not lap with thy tongue. 20. Pity them, but do not curse them. 21. Pity us, for we are distressed (cf. 38, above). 22. We turned round and pitied them. 23. Those walls cannot be measured (cf. 36, above), and the trees have increased too much to be counted (155, *c*, *Obs.*, and 124, *Rem.* 1). 24. Let not thine eye be evil on thy brother, when thou measurest his field. 25. We have done more evil than our fathers (49, above). 26. I shall do greater evil to them than [to] you (52, above). 27. Let not thine heart begin to melt away. 28. Why have ye done evil to us, and cursed us in your heart?

ADDITIONAL REMARKS ON THE CONSTRUCT STATE.

207. Besides its more common uses already mentioned (79, 80), the construct state is also employed to mark close connection under such circumstances as the following:—

1. Before a preposition: this mostly occurs (*a*) in poetry, and (*b*) when the construct word is a participle.

Thus *לו חוֹקֵי* *those waiting for him*, Is. 30:18; *מִצָּפוֹן לְעִיר* *on the north of the city*, Josh. 8:13; *מִקְרִיב אֱלֹהֵי* *a God at hand*, *מְרַחֵק אֱלֹהֵי* *a God far off*, Jerem. 23:23; *יֹרְדֵי אֶל-אֲבָנֵי-בוֹר* *those going down to the stones of the pit*, Is. 14:19. (Cf. 209, *b*, 2). See also 1—13 in Exercise. The construct is likewise found before the accusative sign, as *אֲתִי מְשָׁרְתֵי* *those who minister to me*, Jer. 33:22.

2. Before a relative sentence, both (*a*) when the sign *אֲשֶׁר* is expressed, and (*b*) when it is implied.¹

Hence *מְקוֹם אֲשֶׁר אָסְרִי הַמֶּלֶךְ אֲסוּרִים* *the place [in] which the prisoners of the king were bound*, Gen. 39:20; *קְרִיַת חֲנָה חָנָה* *the city [in which] David encamped*, Is. 29:1. See further Gen. 40:3, 1 Sam. 3:13, and 14—18 in the Exercise.

3. Before an adjective, which, properly, forms the *attributive* of the preceding construct noun (55).

This adjective generally expresses quality, as *מַלְאָכֵי רָעִים* *evil angels*, Ps. 78:49, but it may also be a numeral, particularly *אֶחָד*, as *אֶחָד אֲרִיִן* 2 Kings 12:10.

Note. The first numeral sometimes takes the construct form even when not explicitly combined with a succeeding word, as in Zech. 11:7; or when (in the attributive relation) the absolute would certainly be expected, Gen. 48:22.

4. The construct is also found before adverbs.

Examples are *בְּרֵגֵל דָּמֵי חַיִּים* *blood [shed] causelessly*, 1 Kings 2:31; *בְּיוֹמָם* *enemies by day*, Ezek. 30:16.

5. Before another construct noun, with which it really stands in apposition.

Thus *בְּתוּלַת צִיּוֹן בְּתוּלַת* *virgin daughter of Zion*, Is. 37:22. See also 20—25 in the Exercise.

¹ This paragraph will be better understood at a later stage, when we come to treat of the conjunctions: see 219, especially *Obs.* and *Rem.*

6. Before the simple ? copulative,—but such cases rarely occur.

Thus *חַכְמָה וְדַעַת* *wisdom and knowledge*, Is. 33 : 6 ; also 26 in Exercise.

7. In poetry, instead of more explicitly employing the absolute form together with the preposition usually required by the verb, a participle is sometimes more briefly put in the construct state.

Thus, *שֹׁכְבֵי קֶבֶר* *those lying in the grave*, Pa. 88 : 6 ; *יֹרְדֵי הַיָּם* *those who go down to the sea*, Isaiah 42 : 10 ; *יֹשְׁבֵי הַלְּשָׁה וְצִלְמוֹת אֲסִירֵי קָנִי וּבְרֹנָל* *those who sit in darkness and the shadow of death, bound in affliction and iron*, Pa. 107 : 10. See also Gen. 23 : 10, 18 ; Jud. 8 : 30, and 27 in Exercise.

8. Rarely is the construct found before the infinitive ; see 28, 29 in Exercise.

Exercise 55.

(שָׂחַר) <i>Pi.</i> seek	רָמַח throw, shoot	חֶלֶב milk (fresh)	קָצִיר harvest (of
קָלָה ⁽¹⁾ prey, food	שָׂוֵא iniquity, false-	חָסָה trust, con-	גֵּרָן grain)
פָּרָא wild ass	הוֹד, vanity	פִּדֵּי in	כָּלָב ⁽¹⁾ dog

1 תּוֹעֵבַת לְאָדָם לֵץ : 2 גַּם אֶתָּה אַחַד מֵהֶם : 3 הָאָדָם הִיָּה
 פְּאֶחַד מִמֶּנּוּ : 4 אֲבִידָה עֵיר וְיֹשְׁבֵי בָהּ : 5 אֲשֶׁר־יִבְנֶם זֶרְעִי עַל-
 כָּל-מַיִם : 6 יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת אֹר נְגַה עֲלֵיהֶם : 7 אֶת-מִי
 יוֹדָה גְּמוּלִי מִחֶלֶב עֲתִיקֵי מִשְׁרָיִם : 8 אֲשֶׁר־יִבְנֶם כָּל-חֹסֵי בּוֹ :
 9 שָׂמְחוּ לִפְנֵיךָ כִּשְׂמֵחַת בְּקָצִיר : 10 אֶל-תִּתְּנֵי פּוֹגַת לֶךְ : 11
 חֶמֶת לְמוֹת כְּדָמוֹת חֶמֶת נְחֹשׁ : 12 פְּרָאִים בְּמִדְבָּר יֵצְאוּ בְּפַעֲלָם
 מִשְׁחָרֵי לְפָרָף : 13 הוֹי מִשְׁכִּימֵי בְּבָקָר שֹׂכֵר יִרְדְּפוּ מֵאַחֲרַי
 בְּנִשְׁפָּף יַיִן יְדֻלִּיקֶם : 14 בְּמָקוֹם אֲשֶׁר תִּשְׁמְעוּ אֶת-קוֹל הַשׁוֹפָר
 שָׂמָּה תִקְבְּצוּ אֵלַינִי : 15 בְּמָקוֹם אֲשֶׁר לָקְחוּ הַכְּלָבִים אֶת-דָּם
 נְבוֹת יִלְקוּ אֶת-דַּמָּךְ : 16 זֶה מָקוֹם לֹא יָדַע אֵל : 17 שִׁפְתֵי
 לֹא יְדַעְתִּי אֲשַׁמַּע : 18 לֹא פָקַדְנוּ מְאוּמָה כָּל-יְמֵי הַתְּהִלְכָנוּ
 אִתְּכֶם : 19 חֲלִילָה לִי מִחֹדֶל לְהִתְפַּלֵּל בְּעַדְכֶם וְהוֹרִיתִי אֶתְכֶם
 בְּדַרְךְ הַטּוֹבָה וְהִשְׁרָה : 20 בְּקִשׁוֹ-לִי אֲשֶׁת בְּעַלְת-אוֹב : 21
 רְדִי וְשָׁבִי עַל-עַפְרָת בְּתוֹלַת בַּת-בְּבֵל : 22 קָחוּ אֶת-רֵאשֵׁי אֲנָשִׁי

בְּנֵי-אֲדָנֵיכֶם : אֲנֹכִי שְׁלָמִי אֶמְוִנִי יִשְׂרָאֵל : ²⁴ אֲדֹי אֲוִלִים
 שְׂרִי זָעַן חֲכָמִי יַעֲצֵי פִרְעֹה : ²⁵ בְּנֵי-אֶפְרַיִם נִלְשָׁקִי רֹמֵי-קֶשֶׁת
 הִפְכוּ בַיּוֹם קָרֵב : ²⁶ שָׁמַעִי-נָא זֹאת עֲנִיָּה וְשִׁכַרְתְּ וְלֹא מִיּוֹן :
 נְחַשְׁבֹּתִי עִם יוֹרְדֵי בֹד : ²⁸ כָּלֶם כָּלֶם פְּלָבִים אֶלְמִים שִׁנְבָיִם
 אֲהַבִּי לְגֹם : ²⁹ שׁוֹא לָכֶם מְשַׁבְּמִי קוֹם מֵאֲחֵרֵי-שַׁבָּת :

^a See 52. ^b See 185, Note 1. ^c See 137, Note 1. ^d See 55, c.
^e See Exercise 51, vocabulary : Isaiah 28 : 9. ^f Lamentations 2 : 18. ^g See
 95, Obs. 3. Pa. 58 : 5. ^h Job 24 : 5. ⁱ Isaiah 5 : 11. ^k Supply 'him who.'
 Job 18 : 21. ^l Supply 'those (or one) whom.' Pa. 81 : 6. ^m Supply such an
 expression as 'the time during which.' 1 Sam. 25 : 15. ⁿ See 193, c. ^o See
 71, L. 2. ^p 'a woman [who is] mistress of a conjuring spirit.' 1 Sam. 28 : 7.
^q 2 Kings 10 : 6. ^r 2 Samuel 20 : 19. ^s Isaiah 19 : 11. ^t Psalm 78 : 9.
^u Is. 51 : 21. ^v Psalm 88 : 5. ^w Isaiah 56 : 10. ^x Psalm 127 : 2.

Note. As the above constructions are exceptional, no sentences
 are here prescribed for translation from English into Hebrew.

USES OF THE ACCUSATIVE.

208. Besides marking the direct object of transitive verbs (105, *Note*), the simple accusative may be employed to indicate other modifications of the idea presented by a verb, such as the following :—

1. Direction *to* a place; as גִּלְגָּל הַגִּלְגָּל *let us go [to] Gilgal*, 1 Sam. 11 : 14, אֶרְצָאֵם *let us go [into] Jerusalem*, Jer. 35 : 11. See 1—12 in Exercise.
2. Rest *in* a place; thus יָשָׁב בְּדָלַת הַאֹהֶל *sitting [in] the door of the tent*, Gen. 18 : 1; וְיָחַז אֶרֶץ גִּלְעָד *and he encamped [in] the land of Gilead*, 2 Sam. 17 : 26. See also 13, 14 in Exercise.
3. Distance, as הָלַךְ בְּמִדְבַּר דְּרָה יוֹם *he went a day's journey in the wilderness*, 1 Kings 19 : 4.
4. A point of time, as הַיּוֹם *to-day*. See also 16—19 in Exercise.
5. Duration of time, as שֵׁשׁ יָמִים תַּעֲבֹד *six days shalt thou labour*, Ex. 20 : 9. The accusative may likewise indicate the space of time within which an action is performed; see 23, 24 in Exercise.

6. The instrument, material, manner, &c., as *כָּסוּ הַרִים צֶלֶם* *the mountains were covered [with] its shadow*, Psalm 90:11; *אָפוּד חָגוּר אָפוּד* *girded [with] an ephod*, 1 Sam. 2:18; *וַיַּצֵּר אֶת־הָאָדָם עָפָר* *and he formed the man [out of] dust*, Gen. 2:7; *אֶהְבֶּם נְדָבָה* *I will love them willingly*, Hos. 14:5.

7. A brief descriptive detail. Thus, *אֲנִי שְׁלִיחַ אֵלֶיךָ קָשָׁה* *I am sent unto thee [with] heavy [tidings; 68, Obs. 6]*, 1 Kings 14:6; *וְאֶזְעַק קוֹל נָדוּל* *and I cried [with] a loud voice*, Ezek. 11:13; *יִשְׁכַּן־בְּטָחָה* *he shall dwell [in] security*, Pr. 1:33; *שִׂימוּ אֹהֶם שְׁנֵי צְבָרִים* *place them [in] two heaps*, 2 Kings 10:8; *הַכְעִים אֶפְרַיִם מְאֹד מְאֹד* *Ephraim has provoked most bitterly*, Hosea 12:15; *אֶת־כָּל־אֹיְבֵי לְחֵי* *thou hast smitten all mine enemies [on the] cheek-bone*, Ps. 3:8.

Note. While the simple accusative is certainly capable of bearing the various significations now indicated, these may also be more clearly distinguished by specific prepositions and other constructions. Thus, (a) motion towards a place is frequently marked by *אֶל*, *ל*, &c., or by the old accusative termination *ה־* (209, c). (b) Rest in a place is often marked by *ב*. (c) A point of time may be indicated by *ב*, as *בַּיּוֹם הַזֶּה* *to-day*, Gen. 25:31, 33, or by the same preposition *ב*, as *בַּיּוֹם הַהוּא* *on that day*. (d) The latter particle is further much more frequently employed to mark the instrument, as *הִכְהוּ בְחֶרֶב* *they smote him with the sword*; or a descriptive detail, as *וַיִּזְעֻקוּ בְקוֹל נָדוּל* *and they cried with a loud voice*, Neh. 9:4.

Exercise 56.

קְרוּת blackness, darkness פְּרוּזוֹת unwall'd villages קְבוּרָה burial; sepulchre

1 נִצַּא הַשָּׂרָה : 2 לָךְ שׁוּב מִצָּרִים : 3 הוּי הַיְרֵדִים מִצָּרִים
 לְעוֹרָה : 4 נִלְכָּה הַגִּלְגָּל : 5 הָעַם הַנֶּם הַמְדַבֵּר נִרְפָּךְ אֶל־
 הַרְדִּיף : 6 אִיךָ הַשְּׁלִיךְ אֶרְצִי מִשָּׁמַיִם אֶרֶץ הַפְּאֵרֶת יִשְׂרָאֵל :
 7 שְׂאוּ יְדֵכֶם קָדֵשׁ : 8 שְׁלֵמָה הִיָּה מִשָּׁלֵם בְּכָל־הַמְּלָכוֹת מִן־
 הַנְּהַר אֶרֶץ פְּלִשְׁתִּים : 9 עֲבָרִים עָבְרוּ אֶת־הַיַּרְדֵּן אֶרֶץ גָּד :
 10 אֶל־תְּבֹאוּ הַגִּלְגָּל וְאֶל־תַּעֲלוּ בֵּית אֲנֹכִי : 11 אֲשׁוּרִי הִלְכּוּ :
 12 שָׁבָה הָעִיר : 13 אֵתָה תִשְׁמַע הַשָּׁמַיִם : 14 מִשָּׁבֵם אֱלֹהִים
 יִשְׁבְּתִי : 15 נִלְכָּה־נָּא דָרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר : 16 הַיּוֹם הַזֶּה
 אֶחָל גְּדִלְךָ בְּעֵינֵי יִשְׂרָאֵל : 17 הַשָּׁנָה אֵתָה מֵת : 18 יְהוָה
 בָּקָר תִּשְׁמַע קוֹלִי : 19 יוֹם מִלְּפָנָי הַחֲלוּ שָׂרִים הַמֵּת מִיָּן :

20 כֹּה תַעֲשֶׂה שְׁשַׁת יָמִים : 21 זֶה שְׁנַתִּים הָרַעַב בְּאֶרֶץ : 22
 שִׁפְט עָלַי אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה : 23 שְׁשַׁת־יָמִים עָשָׂה
 יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ : 24 הִזְעַקְלִי אֶת־אִש־יְהוּדָה
 שְׁלֹשֶׁת יָמִים : 25 זְחֻבִידָה לֹא כִבַּדְתָּנִי : 26 הוֹד וְהָדָר לְבִשְׁתָּ :
 27 אֲלַבִּישׁ שָׁמַיִם קַדְרוֹת : 28 אֶתָּה יְיָ גּוֹיִם הוֹרַשְׁתָּ : 29
 הוֹשִׁיעָה יְמִינִי : 30 פִּלְטָה נַפְשִׁי מִרְשַׁע חֲרֻבָּה : 31 כָּל־הָאָרֶץ
 בָּנִים קוֹל גְּדוֹל : 32 קוֹלִי אֶל־יְהוָה אֲזַעַק קוֹלִי אֶל־יְהוָה
 אֶתְחַנֵּן : 33 הִנֵּה הָהָר מְלֵא סוּסִים : 34 הַנַּחַל הַהוּא יִמְלֵא
 מַיִם : 35 חָרַב תֹּאכְלוּ : 36 אַפִּים אֶרֶץ יִשְׁתַּחֲוֶיֶלֶד מְלָכִים :
 37 פְּרוֹזוֹת תֵּישָׁב יְרוּשָׁלַם מִרַב אָדָם וּבְהֵמָה : 38 קְבוֹרַת חָמוֹר
 יִקְבֵּר מֶלֶךְ יְהוּדָה :

^a Josh. 8 : 20. ^b Lam. 2 : 1. ^c Ps. 134 : 2. ^d See 26, 2, b. ^e See 123, d. 1 Kings 5 : 1 [*Eng. Vers.* 4 : 21]. ^f Hos. 4 : 15 (cf. 5 : 8, and 10 : 5). The prophet, in his characteristic fashion, really refers to Bethel, which had lost all right to the name (see Gen. 28 : 16—19), since it had now become the abode of idols (1 Kings 12 : 28, 29; Amos 3 : 14 &c.). ^g Hos. 7 : 11. ^h See 120, a. ⁱ 1 Kings 8 : 34. ^k Ezek. 28 : 2. ^l See 73, 2. ^m Hosea 7 : 5. ⁿ See 207, 1. ^o See 147, 1. ^p See 149, b. ^q Isaiah 43 : 23. ^r Psalm 44 : 3. ^s Psalm 108 : 7. ^t Psalm 17 : 13. ^u Is. 1 : 20. ^v Is. 49 : 23. ^w Zech. 2 : 8. ^x Jer. 22 : 19.

*Write in Hebrew*¹

1. Our queen reigned twenty-four years and seven months. 2. We surrounded their city for three years, and there was a famine in the midst of it for five months. And we took the city and set it on fire, and it burned for three days. 3. I shall come to you within ten days, and dwell three weeks with you. 4. You can destroy this large city in two days, but you could not build it in twenty years. 5. My days are full [of] trouble. 6. Ye are full [of] de-

¹ Only a few of the most common uses of the adverbial accusative are involved in these sentences; exclusively poetical constructions, and even some which frequently occur in ordinary prose (such as those illustrated in 208, 1 and 2) have been avoided.

ceit. 7. Fill his cup [with] milk. 8. I am clothed [with] shame, and full of grief. 9. We clothed him [with] a new tunic. 10. Let us praise Jehovah [with] one mouth (i. e. one accord). 11. Their cities are twelve [in] number. 12. [At] evening, ye shall eat the passover, and [in the] morning ye shall be driven out of Egypt. 13. Do not strike him [on the] head.

OLD CASE-ENDINGS.

209. The few old case-endings still to be seen in Hebrew are הַ־ (or י־) and הַ־.

These terminations show affinity with those of the Arabic, which formerly had ū, ī, ā, as vowel-endings for the nominative, the genitive and the accusative respectively.

(a) The termination י־ (י־ in some proper names), which was perhaps that of the ancient nominative, now marks the construct in a few rare instances.

Thus, הַיְחֹזְקֵי הָאָרֶץ *the beasts of the earth*, Gen. 1 : 24 ; בְּנוֹ בְעֹר *son of Beor*, Num. 24 : 3 ; פְּנוּאֵל *Penuel* (the face of God), Gen. 32 : 32 (but v. 31 gives the form פְּנֵי אֵל).

Note. This ending and the following mostly receive the tone, and shorten or reject preceding vowels : cf. the termination הַ־ (below, *Rem.* 1).

(b) The termination י־ occurs more frequently, chiefly in poetry.

1. In proper names and certain particles, it marks the construct singular. Thus מֶלְכֵי־צָדֶק *after the manner of Melchizedek* (king of righteousness), Psalm 110 : 4 ; גַּבְרֵי־אֵל *Gabriel* (man of God) ; וּזְלָתֵי *besides* ; מִנְי־מִן (see 107, foot-note).

2. It is often appended to a participle, either with or without a preposition immediately following (cf. 207, 1) and with or without the article prefixed : see 2—6, and 8—10 in Exercise.

Thus שְׁכֵנֵי סִנְיָה *dwelling in the bush*, Deut. 33 : 16 ; קְרִיָה קְלָאֲתֵי מִשְׁפָּט *a city full of judgment*, Is. 1 : 21 ; יוֹם גְּנֻבָתֵי יוֹם *stolen by day*, Gen. 31 : 39 ; לִקְשֹׁן אֶקְרִי *binding to the vine*, Gen. 49 : 11 : see also Ps. 113 : 5—9.

3. Probably אֶבְרֵי, אֶחָי (144) are really old genitival forms.

(c) But by far the most frequently used, even in ordinary prose, is the termination הַ־¹, which chiefly marks certain accusatives.

¹ Very rarely הַ־, as נֹבָה *to Nob*, 1 Sam. 21 : 2 ; 22 : 9.

This ending mostly signifies (1) motion *to* a place (cf. 120, *a*), as הִתְהַרְהַר *to the mountain* (see further examples below); sometimes (2) rest *in* a place, as שָׁמָּה *there* (besides its usual meaning *thither*), 2 Kings 9 : 16. (3) At other times, more especially in poetry, the termination does not seem to affect the meaning of the word at all (see 18, 27, 28 in Exercise); this becomes more evident when a preposition also is joined to the word (see below, *Rem.* 2). (4) More rarely, it is joined to a word indicative of *time*, as לַיְלָה *night, by night*; עַתָּה *now*; וְיָמִים וְיָמִים *from days to days, i. e. every year*, 1 Sam. 1 : 3.

Rem. 1. This termination seldom assumes the tone; see the examples given, and contrast what is stated above, in *a, Note*.

2. It may be added to a *construct* noun, as אֶרְצָה הַיְּנָב *to the land of the South*, Gen. 20 : 1; בְּיָתֶהּ יוֹסֵף *to Joseph's house*, Gen. 44 : 14; or to a noun with a preposition, in which case it ceases to have any appreciable force, as in בְּיָנֵבָה *in the South*, Joshua 15 : 21; בְּאַבֶּלָה *in Abel*, 2 Sam. 20 : 15; בְּיַבֶּשֶׁת *in Jabesh*, 1 Sam. 31 : 13. It is even found after מִן, as מִבְּבֶלְתָּה *from Babylon*, Jer. 27 : 16.

3. On assuming it, feminines in ה־ change this to ת־, as עַזְזָתָה *to Gaza*, Judges 16 : 1; בְּרִבְלָתָה *in Riblah*, Jer. 52 : 10; and an implicit Dagesh is expressed (18, *Obs.* 1), as גַּת *Gath*, but גַּתָּה *to Gath*, 1 Kings 2 : 39, 40.

Exercise 57.

(נָשָׂא) <i>Hi. deceive</i>	אלמנה widow	נָדִיב willing, gener-	זָדוֹן pride
מְרוֹם height; <i>adv.</i>	נָבָה be high, proud;	אֶרֶץ prince	הַיָּבֵשׁ forest
on high	<i>Hi. exalt</i>	עָשָׂן smoke	סַבְּכָה whirlwind

1 כָּל חֵיתוֹ שָׂרֵי אֹתוֹ לֵאכֹל כָּל-חֵיתוֹ בֵּיעַר : 2 הוּא רַעִי
הַאֲלִיל עֹזְבֵי הַצֹּאן : 3 אֵלֶיךָ נִשְׁאַתִּי אֶת-עֵינַי הַיֹּשְׁבֵי בְּשָׂמַיִם :
4 הַצִּבְתָּ לָךְ פֶּה קָבַר הַצִּבִי מְרוֹם קָבְרוּ חֻקֶּיךָ בַּסֶּלַע מִשְׁכַּן
לוֹ : 5 הַשִּׂיא אֶתְךָ זָדוֹן לְבָךְ שִׁכְנִי בְּחַגְוֵי הַפֶּלַע תַּפְשִׂי מְרוֹם
גְּבֻעָה : 6 הוֹלִי אֶרֶץ מִלְפָּנַי אֱלוֹהֵי יַעֲקֹב הַדֹּפְכֵי הַצֹּר אָגַם
מִיִּם חֲלָמִישׁ לְמַעֲיָנוֹ-מִיִּם : 7 אֵיכָה יֹשְׁבֵה בְרֹד הָעִיר רַבְתִּי
עִם הַיְתָה כְּאַלְמָנָה רַבְתִּי בְּגוֹיִם שָׂרְתִי בְּמַדִּינֹת הַיְתָה
לְמַם : 8 מִי כִּיהוָה הַמַּגְבִּיהִי לְשִׁבְתִּי הַמְשִׁילִי לְרֵאוֹת בְּשָׂמַיִם
וּבָאָרֶץ מִקִּמִּי מַעֲפָר דָּל לְהוֹשִׁיבֵי עַם-נְדִיבִים : 9 אֶפְרַיִם עָנְלָה
מִלְמַדָּה אֶהְבֵּתִי לְדָשׁ : 10 יְהוָה סִלְעִי וּמִפְּלִטִי-לִי :

11 יְהוֹה שְׁלַחְנֵי הַיְרֵבָה : 12 יוֹסֵף הוֹרֵד מִצְרַיִם : 13 לֵךְ
 אֲתֵי הַבַּיְתָה : 14 חֵי יְהוֹה אִם יִפֹּל מִשְׁעַרְתִּי רֹאשׁוֹ אֶרְצָה : 15
 הִנֵּה פָרְעָה יֵצֵא הַמִּצְרָיִם : 16 הִנֵּה עָלָה עִשָׂן הָעִיר הַשְּׁמַיְמָה :
 17 עָלָה אֵלַי הַהָרָה : 18 יִקְרֵ בְעֵינַי יְהוֹה הַמּוֹתָה לְחַסִּדָּיו :
 19 רְאֵה צַפְנָה וְנִגְבָּה וְקָדְמָה וַיִּמָּה : 20 הִנֵּה דָגוֹן נִפְלִי לְפָנַי
 אֲרוֹן יְהוֹה אֶרְצָה : 21 כִּי-אֵרֵד אֲבַל שְׁאַלְהָ : 22 הִנֵּה מַלְאָכַי
 מִצַּב אֶרְצָה וְרֹאשׁוֹ מִנֵּיעַ הַשְּׁמַיְמָה וְהִנֵּה יְהוֹה נֹצֵב עָלָיו
 וַיֹּאמֶר יְהוֹה הָאָרֶץ הַזֹּאת לֵךְ אֲתַנְנֶה וְלִרְעֵךְ : וְהָיָה וְרֵעֵךְ
 כַּעֲפֹר הָאָרֶץ וּפְרִצְתָ יָמָה וְקָדְמָה וְצַפְנָה וְנִגְבָּה : 23 לֵךְ שׁוּב
 לְדַרְבֵּךְ מִדְּבַרְהָ רִמְשֶׁק : 24 קוּם לֵךְ פְּדִנָה אֶרֶם בֵּיתָה בְּתוֹאֵל :
 25 קַבְּצוּ אֶת-כָּל-יִשְׂרָאֵל הַמְצַפְתָּה : 26 שְׂאוּל הַלֵּךְ לְבֵיתוֹ
 גְּבַעְתָּה : 27 רוּחִי יִרְעֵו וְסוּפְתָה יִקְצְרוּ : 28 חַרְשֵׁתֶם-רִשְׁעֵי
 עוֹלְתָה קַצְרֶתֶם : 29 דֹּד * בְּחַרְשָׁה :

* Isaiah 56 : 9 ; see the Revised Version, with the rendering in the margin.
 אֲתֵי is a poetic form, for אֲתֵיךָ, and אֲתֵיךָ (195, II. b) is an imperative, for אֲתֵי
 come ye ! ^b See 207, 1, a. ^c Zech. 11 : 17. ^d See 83, 1. ^e Is. 22 : 16.
^f See 207, 1, Rem. ^g Jer. 49 : 16. ^h Ps. 114 : 7, 8. ⁱ Lam. 1 : 1. ^k Ps.
 113 : 5—8. ^l See 200. ^m Hos. 10 : 11. ⁿ 2 Sam. 22 : 2, cf. Ps. 144 : 2.
 It may be a question whether this combination really falls within the present
 category, or is not rather a case in which the affix attached to the participle is
 repeated—for emphasis, or in the Aramaic fashion—with the preposition, as in
 לִי אֵיבֵי *mine enemies*, Ps. 27 : 2. The לִי is omitted in Ps. 18 : 2. ^o See 196.
^p See Exercise 17, Note a. ^q Ps. 116 : 15. ^r See 128, a. ^s Gen. 28 : 12 ff.
^t See 129, Obs. 2. ^u See 55, c. ^v Hos. 8 : 7. ^w Hos. 10 : 13. ^x Supply
 the substantive verb.

Write in Hebrew

1. Who will go down with us to Babylon? 2. Go quickly (200)
 to Jabesh. 3. Let us run towards the hill. 4. Do not look towards
 Sodom, but turn towards Jerusalem. 5. Go to the land of Canaan,
 but do not go to the land of the children of the East. 6. Go up to
 the wood, and look northward, towards Lebanon. 7. Return to the
 city, to your master's house and fall down before him [with your]

face to the earth (cf. Gen. 19 : 1). 8. Let us bring our sacrifices to the court, that the priests may sprinkle the blood upon the altar (2 Chr. 29 : 22). 9. Let us not cast the children into the Nile (Exod. 1 : 22). 10. We (112, 2) shall go to the tent, but go ye toward the threshing-floor.

ADDITIONAL REMARKS ON SEGOLATES.

210. Perhaps the most important and most numerous class of irregular segolates is that connected with verbs 'Lamed Yod' (194) : in these, the real final radical has mostly been retained. But (a) final s'gol is, for the most part, absent from these forms ; as also in general (b) the penultimate tone, and (c) the long vowel (132, c),—except in pause.

	1st Class		2nd Class			3rd Class	
	<i>sing.</i>	<i>plur.</i>	<i>singular</i>	<i>dual</i>	<i>plur.</i>	<i>sing.</i>	<i>pl.</i>
Absolute	אָרִי	אָרִיִּים	אָרִי, אָרִי, אָרִי	אָרִי	אָרִיִּים, אָרִיִּים	אָרִי	אָרִיִּים
Construct			אָרִי, אָרִי	אָרִי	אָרִיִּים, אָרִיִּים	אָרִי	אָרִיִּים [אָרִיִּים]
Pause-form	אָרִי		אָרִי, אָרִי	אָרִי		אָרִי	
Light suffix			אָרִי, אָרִי	אָרִי	אָרִיִּים, אָרִיִּים	אָרִי	אָרִיִּים, אָרִיִּים
Heavy suffix		אָרִיִּים	אָרִיִּים	אָרִיִּים			[אָרִיִּים]

Note. In some plurals, the radical ' is softened into א; thus אָרִיִּים, אָרִיִּים (but אָרִיִּים, אָרִיִּים are also used).

Less common forms are אָרִיִּים *weeping*, אָרִיִּים *end*, אָרִיִּים *a swimming*. See also 136, c, Obs.

The first-class forms are comparatively rare.

211. Segolates from verbs 'Ayin Waw' and 'Ayin Yod' (190) sometimes still show the penult tone, but otherwise manifest wide deviation from the normal forms, resulting from the weakness of the middle radical.

	°Ayin Waw			°Ayin Yod	
Absolute	אָוִי, אָוִי	אָוִיִּים, אָוִיִּים	אָוִי, אָוִי	אָוִי, אָוִי	אָוִי, אָוִי
Construct	אָוִי, אָוִי	אָוִי, אָוִי	אָוִי, אָוִי	אָוִי, אָוִי	אָוִי, אָוִי
Suffix-form	אָוִי	אָוִי	אָוִי	אָוִי	אָוִי

Rem. 1. (a) There are no second class segolates derived from '°Ayin Waw' roots. (b) Some feeble forms have given up all power of internal inflection, and may accordingly be classed among indeclinable nouns; thus דור *a generation*, קוץ *thorn*, גור *a whelp*, אור *light*.

Rem. 2. From '°Ayin Yod' roots, instances of first class segolates alone are clearly discernible: in these, the plural absolute sometimes takes the form יתים *olives*. No third class forms exist at all, while second class forms have become so weak as to have almost completely lost inflecting power, and may be viewed as indeclinable; thus שיר *song*, ריב *contention*.

212. The Segolates from 'Double °Ayin' verbs (204) contract the root—just like these verbs themselves—into a monosyllable; if an addition to the end is made, the repetition of the second radical is shown by the insertion of Dagesh (18, *Obs. 1*).

	1st Class	2nd Class	3rd Class
Absolute	עם, עמים	שני, שנים	פת, פתים
Construct	עם, עמי	שני, שני	פת, פתי
Suffix-form	עמי, עמי	שני, שני	פת, פתי

Note 1. Uncontracted forms sometimes occur, particularly in poetry; thus עממי and עממי; also הררי instead of the more common הרי (for הרי, 9) from הר *mountain*.

Note 2. With such nouns may be classed—but merely for convenience' sake—words like אף *anger* (suff. אפי &c.), עת *time* (עתו), חך *palate* (חכי), אמת *truth* (אמתו) &c., although these are really contracted from אנה, ענה, אמת.

Note 3. Such forms as נמל *camel*, ארם *red*, &c. combine two principles in their inflection: in their treatment of the final syllable, they follow the foregoing class of nouns, while the initial syllable is regulated by the laws of the third declension; thus נמלים, ארמים.

Exercise 58.

חיל strength, riches;	חר sharp	מזרח East, the	עני distress, misery
army, host	חשק cleave to,	שוקל sunrising	אכן surely, certainly
עיר young ass	אהב deeply	גיא, גיא valley	מעים intestines, bowels
חן grace, favour	עקע cleave, divide	(192, <i>Obs. 2</i>)	חך hook, ring
חץ arrow, dart	עץ end	עוף birds, fowls	יפי beauty, splendour

1 אני בִּיַּת רַעֲנָן בְּבֵית אֱלֹהִים : 2 הָעִיר בְּתוֹךְ : 3 עֵץ הַחַיִּים
 4 הַסִּידוֹ אֶת־אֱלֹהֵי הַנֶּכֶר מֵתוֹכָם : 5 עֲזָה כֹּחַ
 6 לֹא יִדְעֵתִי יוֹם מוֹתִי : 7 כָּל־מִן נִתְּנוּ לְמֹת בְּתוֹךְ בְּנֵי

אדם אל-יורדי^a בור: 8 חי אני אס-אחפץ במות הרשע: 9 לא
 תשתו את-ינם: 10 ברב חכמתך הרבית חילך: 11 כל-שרי
 החילים באו המצפתה: 12 ישאו על-כתף עירים חיליהם:
 18 לא-תחוס^a עינד נפש בנפש עין בעין שן בשן: 14 מצאת
 חן בעיני: 15 שניו^a שני אריה: 16 שניהם חנית וחצים ולשונם
 הרב חדה: 17 שלח חצידך: 18 לבם לא-נכון עמו: 19 הודעת
 בעמים עזך: 20 יהוה עזי ומגני בו בטח לפי: 21 הרנינו
 לאלהים עגנו: 22 מי יודע עז אפיך: 23 רבות רעות צדיק
 ומבלם יצילנו יהוה: 24 לא מרבכם מכל-העמים חשק יהוה
 בכם: 25 חפך ביין הטוב: 26 נבקע הר הזיתים מחציו מורחה
 וימה גיא גרולה מאד ומש חצי ההר צפונה וחציו נגבה:
 27 לי-בהמות בהררי-אלף ידעתי כל-עוף הרים: 28 ראה^a
 ראיתי את-עני עמי: 29 למה תשכח ענינו: 30 יאחזוני ימי
 עני: 31 חליו חזק מאד: 32 אכני חליונו הוא נשא: 33
 אתה בחללים רבים במחלה מעיד עדי-יצאו מעיד מן-החלי:
 34 דמעתה על-לחיה: 35 נתתי חתים בלחייך: 36 בצל
 חמדותי ופריו מתוק לחכי: 37 גבה לבך ביפך: 38 נמעו
 גנות ואכלו פרום: 39 קרב קצנו מלאו ימינו: 40 העין יתן
 פריו בעתו: 41 שקר החן והבל הלפי: 42 מלך בפיו עינד
 תחזינה: 43 הצלת נפשי ממות את-עני מן-דמעה את-רגלי
 מרדי:

^a Supply the copula. ^b See 80, 1. ^c See 52. ^d See 207, 7. Ezek.
 31: 14. ^e See 196. ^f See 209, Rem. 3. ^g See 18, Obs. 1. Isaiah 30: 6.
^h See 191, 8, Note. ⁱ The preposition here signifies 'because of...' ^j See
 156, 4. ^k See 207, 3. ^l See 208, 7. ^m Zech. 14: 4. ⁿ Psalm 50: 10.
^o See 125, 1. ^p See 117, 2. ^q Job 30: 16. ^r Note the various means
 employed in this verse (Isaiah 53: 4) for marking emphasis; cf. 55, and 112, 2.

† 2 Chr. 21 : 15. * See 119, *Obs.* 1. † Cf. 83, 1. Prov. 31 : 30. * Isaiah 33 : 17. ‡ See 107, 1, and foot-note 2.

Write in Hebrew

1. We have planted olive-trees in the midst of the gardens, but who shall eat of their fruit? 2. Let not their garden yield its fruit in its season. 3. We shall not sit down upon the points of the rock, but in the shadow of the mountains. 4. His arrows are sharp, like weapons of death. 5. Thy strength is that of (*i. e.* the strength of) many peoples. 6. My people is like thine (*i. e.* thy people). 7. The rams are not stronger than the oxen. 8. My sickness is an evil [one], even to death. 9. Death (73, 3) hath cast its shadow on our house. 10. My affliction is worse than thine (*i. e.* thy affliction). 11. Thy rebellion and the wickedness of thine heart have brought upon thee all thy sicknesses. 12. Remember thy mercy and thy truth, and deliver us from our sicknesses and our affliction. 13. Thou hast delivered me from the jaws of the lion, and from the workers of iniquity.

PRONOMINAL AND OTHER CONSTRUCTIONS.

213. The Hebrew language shows a marked deficiency in pronoun forms. Sometimes a single word must therefore be employed for several varieties, which, in our own and other languages, have their appropriate forms : moreover, nouns and other words are borrowed to supply the want. This will be understood after a careful study of the following constructions.

I. כל signifies (1) *all*, collectively (Exercise 9, note 6) : in this case, it is mostly joined with a plural or collective noun, as כל־הָעָם *all the people*, but it may also stand alone, and signify *all*, indefinitely.

(2) It also signifies *each*,—every single one : in this sense, it is joined with the singular, as כל־מָקוֹם *every place*. But such distributive meaning may also be indicated (*b*) by using איש, as in וַיִּחְלֹמוּ אִישׁ חֶלְמוֹ and *each dreamed a dream*, Gen. 40 : 5, Jud. 9 : 55 ; or איש איש as in Ex. 36 : 4 ; or איש ואיש in Est. 1 : 8 ; איש ואיש *six each*, 2 Sam. 21 : 20 ; or (*c*) by repeating the noun to be taken distributively, as עֶדְרָה עֶדְרָה עֶדְרָה *each flock by itself*, Gen. 32 : 17 ; cf. Isa. 6 : 2 ; or (*d*) by the plural form of the noun, as בְּקָרְיִים *every morning*, Is. 33 : 2 ; לְרִגְנָעִים *every moment*, Is. 27 : 8 ; or (*e*) by joining a predicate

in the singular with the subject in the plural (114, 3), as אִנְיֵי הַמֶּלֶךְ *every one of them is cruel*, Jer. 50 : 42, cf. also 46 : 15; Prov. 3 : 18. (f) Rarely is אִנְיֵי used in this sense, as אִנְיֵי בְּתוּרֵי בְּנֵי הַמֶּלֶךְ *each one resembled the children of a king*, Jud. 8 : 18.

II. For indicating reciprocity or mutual relation, (1) the Niphal (167, 3) may be used, or (2) the Hithpaël (174, 3). But the same idea may likewise be conveyed (3) by repeating the noun, as שָׁנָה אַחֲרֵי שָׁנָה *one year after another*, 2 Sam. 21 : 1; (4) by repeating the noun, as מִצַּרְיִם וְעַד-קֶאֱחָהּ *from one end of the border of Egypt to the other*, Gen. 47 : 21; (5) by repeating הַן, as וְקָרָא זֶה אֶל-זֶה *and one cried to another*, Is. 6 : 3; Job 1 : 16; (6) by repeating הַזֶּה וְעַל-כֵּן *some on this [side] and some on that*, Josh. 8 : 22; (7) by the combination אִישׁ...אֶחָיו (fem. אִשָּׁה...אֶחֻוֹת) or אִישׁ...רֵעֵהוּ; thus, אִישׁ מֵעַל אֶחָיו *one from the other*, Gen. 13 : 11, אִישׁ אֶל-רֵעֵהוּ *one to another*, Jud. 6 : 29,—a construction which is used even with reference to inanimate things, as Ex. 37 : 9; (8) by repeating אִנְיֵי (with feminines, of course, אִנְיֵי), 1 Sam. 14 : 4, 5.

III. To express reflexive action, besides (1) the Niphal (167, 1) and (2) the Hithpaël (174, 1) forms of the verb, (3) the pronominal suffixes are employed, joined with the proper particles, as יָבִיא אֹתוֹ *he shall bring himself*, Num. 6 : 13; (4) the pronominal suffixes are employed, as הִקְדַּשְׁתִּי אֹתָם לִי *I sanctified them for myself*, Num. 8 : 17; sometimes also, but more rarely, (5) הִנֵּפֵשׁ, נִפְשָׁם &c. are employed, as לֶחֶמָם לְגִנְפָשָׁם *their bread is for themselves*, Hos. 9 : 4; (6) אֲנִי לֹא יָדַעְתִּי נַפְשִׁי *I do not know myself*, Job 9 : 21; (7) וַתִּצְחַק בְּקִרְבָּהּ *and she laughed within herself*, Gen. 18 : 12.

IV. For expressing emphasis, various methods are adopted. (1) The emphasised word is repeated, as אֲנִי אֲנִי הוּא *I am he*, Deut. 32 : 39; similarly וְהָיָה עֵמֶק הַשִּׁדִּים מְלֵא עֵמֶק הַשִּׁדִּים *the valley of Siddim was full of bitumen wells*, Gen. 14 : 10. (2) A suffix, affirmative, or affix is repeated in the full pronominal form, as בִּי אֲנִי הַעֲוֹן *on me' be the guilt*, 1 Sam. 25 : 24; אֲכַדְתִּי אֶת-מִזְבֵּחַ הַיְהוָה *their' memorial has perished*, Ps. 9 : 7; בְּרַבְּרֵי אֲבִי *bless me' also*, Gen. 27 : 34; see also 112, 2. (3) The emphasis may be indicated by the prominent position assigned to the word (see 55), as אֲתָהּ רַחֲמֵי צְדִיק *thee' have I seen righteous*, Gen. 7 : 1; or (4) it must be inferred from the context, as וְהָיָה דָמוֹ בְּרֹאשׁוֹ *his blood shall be on his own head*, Joshua 2 : 19. (5) The noun נַפְשָׁם may be used, as נִפְשָׁם בְּשִׁבְיֵי הַלְבָּה *they themselves are gone into captivity*, Isa. 46 : 2; also אֲנִי, as אֲנִי הֵלְכִים בְּקִרְבִּי *thou thyself goest to battle*, 2 Sam. 17 : 11, Exod. 33 : 14. (6) The 3rd personal pronoun may give emphasis to a subject, which it follows (91, III. c).

V. A partitive meaning may be expressed in various ways; as (a) אֶת-הָעָם *some of the people*, Gen. 33 : 15; (b) יָמִים אֲחֻרָיִם *some days*, Gen. 27 : 44; (c) the simple plural may be sufficient, as יָמִים *some days*, Neh. 1 : 4; (d) יֹשֵׁב אֶת-הָאָרֶץ *there are those who say* (or *said*), Neh. 5 : 2, 3, 4.

VI. Negatives may be expressed by a great variety of constructions, exemplified in the following:—

1. Persons. (a) אֵין בְּיְהוָה *there is none like Jehovah*; (b) אֵין אֲדָם *Eccl. 8 : 8*, or אֵין אֲדָם *Gen. 2 : 5*,

or אין איש 1 Sam. 9 : 2, *there is no man*; (c) לא נשאַר איש *not a man* (or *no one, none*) *was left*, Josh. 8 : 17; לא יקרב איש *none shall approach*, Lev. 21 : 17; לא יקרב איש אל יצא *let none go out*, 2 Kings 10 : 25; (d) לא יקרב איש לא נותר מהם *no one shall approach*, Lev. 21 : 18; Jer. 51 : 43; (e) לא נותר מהם אחד *not one* (or *none*) *of them was left*, 2 Samuel 13 : 30, but see also Ex. 8 : 27; (f) אין שלום לכל־בשר *no one has peace*, Jer. 12 : 12, cf. Gen. 9 : 11, (hence the well-known Hebraism οὐ πᾶσα σάρξ in Matt. 24 : 22, Rom. 3 : 20).

2. Things. (a) לא יותר דבר *nothing shall be left*, 2 Kings 20 : 17, אל־דבר Gen. 18 : 8, cf. ver. 22; (b) לא ידעו כל־דבר *they knew nothing*, 2 Sam. 15 : 11; (c) לא היה דבר רע בפיר *there was nothing bad in the pot*, 2 Kings 4 : 41; (d) לא תמצא בך *no evil can be found in thee*, 1 Sam. 25 : 28; (e) אין לשפחה כל עבדית *thy handmaid hath nothing in the house*, 2 Kings 4 : 2; (f) לא יבצר מהם כל *nothing will be too hard for them*, Gen. 11 : 6; (g) לא ידע הנער *the lad knew nothing*, 1 Sam. 20 : 39; (h) אין נתן לעבדיו *no straw is given to thy servants*, Ex. 5 : 16.

VII. 1. The indefinite personal pronouns 'whoever,' 'whosoever,' 'any one,' are variously rendered; thus (a) מי שתי *whosoever is simple*, Prov. 9 : 4, cf. also Ex. 24 : 14; (b) מי אשר קמץ ביוצב *whoever favours Joab*, 2 Sam. 20 : 11; (c) מי יגנב איש *when any one steals*, Ex. 21 : 37; (d) מי אשר יגנב איש *whosoever of the house of Israel*, Lev. 22 : 18; (e) מי אשר יקרב *whoever approaches*, Lev. 22 : 3; (f) מי אשר יחטא *whenever any one sins*, Lev. 4 : 2; (g) מי אשר יאכל *whoever eats*, Lev. 7 : 25.

2. When reference is made to things, the most common construction is that found in Gen. 31 : 16, כל אשר אמר *whatever he has said*; but sometimes use is made of מה, as in 2 Sam. 18 : 22, Job 13 : 13, 14, or מה followed by the relative, Eccl. 6 : 10; rarely is such a construction found as דבר מה יראני *whatever he will show me*, Num. 23 : 3.

Exercise 59.

עשיר rich	מנע withhold,	זר stranger, sojourner [בְּחַד] Pi. hide, deny;
לש poor	מכנסת restrain	מראה appearance, form, Ni. be hidden
קָבֵר (2) carcase	חסר want, lack	מקוה likeness
		מחה wipe out, destroy

1 הוּי כָל־צִמָּא לְבוֹ לַמַּיִם : 2 הָרִימוּ לָכֶם אִישׁ אֶבֶן אֲחֵת
עַל־שִׁכְמוֹ : 3 שִׁבּוֹנָא אִישׁ מִדְּרָכּוֹ הֲרַעָה : 4 לְכוּ אִישׁ לְעִירוֹ :
5 אֲכָלוּ אִישׁ גִּפְנוֹ וְאִישׁ תְּאֵנָתוֹ וְשִׁתּוֹ אִישׁ מִי־בְרוֹ : 6 כָּל־
יִשְׂרָאֵל נָסוּ אִישׁ לְאַחֲלָיו : 7 גִּבּוֹר בְּגִבּוֹר כְּשִׁלּוֹ : 8 זֶה זְכָרִי
לְדֹר דָּר : 9 עֲמָהֶם זְקֵנֵי־עִיר וְעִיר : 10 בְּכָל־מְרִינָה וּמְרִינָה

וּבְכָל-עִיר וְעִיר שִׂמְחָה וְשִׂשׁוֹן לַיהוּדִים: 11 אֲתִי יוֹם יוֹם
 יִדְרָשׁוּן: 12 אֲרִיֶּךְ אֲרוּר וּמְבָרֵךְ בְּרוּךְ: 13 מַעֲשֵׂיו טוֹב-לְךָ
 מְאֹד: 14 מֵה-נֹרָא מַעֲשֵׂיךָ: 15 נִסְתַּר אִישׁ מֵרַעְהוּ: 16 נִלְחַמוּ
 אִישׁ בְּאֶחָיו וְאִישׁ בְּרַעְהוּ עִיר בְּעִיר מִמְלָכָה בְּמִמְלָכָה: 17
 אִישׁ מֵרַעְהוּ הִשְׁמְרוּ וְעַל-כָּל-אֶח אֶל-תִּבְטְחוּ: 18 שְׁנֵי אַנְשִׁים
 הָיוּ בְּעִיר אַחַת אֶחָד עָשִׂיר וְאֶחָד רֶשֶׁת: 19 לֹא קָרַב זֶה אֶל-
 זֶה בְּלֹא-הִלָּלָה: 20 כְּמוֹת זֶה בֵּן מוֹת זֶה: 21 רֵץ לְקִרְאת־רֵץ
 יְרוּץ וּמְגִיד לְקִרְאת־מְגִיד: 22 לֹא יֵשֵׂא גּוֹי אֶל-גּוֹי חָרָב:
 23 בְּקֹשׁ יִהְיֶה לוֹ אִישׁ כְּלָבָבוֹ: 24 רַק הַבְּהֵמָה בּוֹנֵנוּ לָנוּ: 25
 אִם חֲכָמַת חֲכָמַת לֵךְ: 26 הִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם: 27 בְּמִקּוֹם
 אֲשֶׁר לָקְחוּ הַכְּלָבִים אֶת-דָּם נְבוֹת יִלְקְחוּ הַכְּלָבִים אֶת-דַּמָּךְ גַּם-
 אֶתָּה: 28 בְּנֵי אִסְחָכֶם לִבְךָ יִשְׂמַח לְפִי גַם-אֲנִי: 29 נִשְׁמָעָה
 מֵה-בְּפִיו גַּם-הוּא: 30 מִי יִתֵּן מוֹתִי אֲנִי תַחְתֵּיךָ: 31 פְּגַרְיֶכֶם
 אַתֶּם יִפְלוּ בַמִּדְבָּר הַזֶּה: 32 הוֹדַעְתִּיךָ הַיּוֹם אֶת-אֶתָּה: 33 לֹא
 אֶת-אֲבֹתֵינוּ כִּרְת יִהְיֶה אֶת-הַבְּרִית כִּי אֶתְּנֵנוּ אֲנַחְנוּ אֵלֶּה פֶה
 הַיּוֹם: 34 יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת: 35 עֲבַדְךָ יוֹאֵב הוּא צֹנְנִי:
 36 אֵין אִישׁ עִמָּנוּ: 37 לֹא-עָמַד אִישׁ אִתּוֹ: 38 אִישׁ לֹא יָדַע:
 39 לֹא נִמְלֵךְ אִישׁ: 40 שָׁבוּ אִישׁ תַּחְתֵּיוֹ אֶל-יֵצֵא אִישׁ מִמְּקָמוֹ:
 41 מִקְצֵה אֶרֶץ וְעַד-קְצֵה הָאָרֶץ אֵין שְׁלוֹם לְכָל-בָּשָׂר: 42 לֹא
 אֶמְנַע מִכֶּם דְּבַר: 43 עִיר לֹא תִמְלֹט: 44 לֹא רֵאתֶם כָּל-
 תַּמוּנָה: 45 לֹא נִמְצָא חָרָב וְחַנִּית בְּיַד כָּל-הָעָם: 46 לֹא-
 תֹאכְלוּ כָּל-נִבְלָה: 47 לֹא יוֹמַת אִישׁ בַּיּוֹם הַזֶּה: 48 בַּיּוֹם
 הַשְּׂבִיעִי לֹא תַעֲשֶׂה כָל-מְלָאכָה: 49 נִשְׁבַּע יְהוָה אִם-אֲשַׁבֵּחַ
 כָּל-מַעֲשֵׂיהֶם: 50 אֶל-נִקְשִׁיבָה אֶל-כָּל-דְּבָרָיו: 51 כָּל-דְּבַר לֹא

יִבְחַד ^p מִן־הַמֶּלֶךְ : 52 לֹא אוֹכֵל לַעֲשׂוֹת דְּבָר : 53 לֹא נוֹדַע
 דְּבָר : 54 דְּרִשִׁי יְהוָה לֹא יִחְסְרוּ כָל־טוֹב : 55 לֹא לִקְחֹת מִיַּד־
 אִישׁ מֵאוֹמָה : 56 לֹא מִצְאֹתֶם בְּיַדִּי מֵאוֹמָה : 57 אִישׁ אֶל־יַדֵּעַ
 מֵאוֹמָה : 58 מִי יֵרָא וְחָרַד יֵשֵׁב : 59 מִי־גֵר אֶתְךָ עָלֶיךָ יִפּוֹל :
 60 מִי אֲשֶׁר חָטָא לִי אֶמְחַנְנִי מִסְפָּרֵי :

^a See 55. ^b See 117, 2. ^c See 53, Note 2. ^d See vocabulary at the
 end, under אָרָא II. ^e Proverbs 9 : 12. ^f Jerem. 17 : 21. ^g See 207, 2.
^h See 203, Rem. ⁱ See Exercise 18, end of vocabulary. ^k See 195, II. c.
^l See 24, 5, 6. ^m '[upon the spot] under him,' i. e. where he is. ⁿ See 18,
 Obs. 1. ^o See 196. ^p See 117, 8. ^q See 191, 8. ^r Isaiah 54 : 15.
^s See 55, c.

Write in Hebrew

1. Let every man return to his own house. 2. Take ye every wo-
 man, a gift for her neighbour. 3. [Every one of] his words [is] truth.
 4. Let one servant assist the other. 5. Let us love one another.
 6. As one goes, another comes. 7. Our master himself will go down
 with us. 8. My own children have left me. 9. No man can tell.
 10. No one is here. 11. Do not give them anything. 12. We can
 do nothing. 13. No idol shall be found among you, from one end
 of the city to the other. 14. Ye shall not eat any unclean [thing].
 15. Why have ye not kept any of my commandments? 16. Nothing
 was too difficult for him.

17. Say not one to another, 'We shall each take some of his fruit
 and no man shall know,' for nothing is hid from our master, and ye
 shall bring evil on your own head. 18. Say not to thyself, 'I shall
 see no evil, neither shall I lack anything,' for thine own children
 shall forsake thee, and thou thyself shalt be driven from one city to
 another, and no one shall help thee.

ADVERBS AND INTERJECTIONS.

214. A. Some few adverbs are underived,—at least, those may be regarded as primitive which cannot be assigned with certainty to any root.

Such are *אָן* *there, thither* *הֵן* *here*, *אָז* *then*, *כֵּן* *thus*, and the two negatives *לֹא*, *אֵל* (121).

215. B. The vast majority, however, are derived from other parts of speech.

1. Some are accusatives of nouns (208, 7), as *בְּאִדָּה* *very* (lit. with strength), *בְּרַדָּה* *alone, apart* (lit. separation), *יַחַד* *together*, *חִוּץ* *outside, without*, *רֵגַע* *for a moment, in a moment*, *נִפְלְאוֹת* *wonderfully* (lit. wonders).

2. Adjectives, mostly in the feminine form, as *רַבָּה* *very, much, exceedingly*, Psalm 78 : 15, *כִּהְרַחֵק* *speedily, quickly*, *אָחֲרָנִית* *backwards*, *יְהוּדִית* *in the Jews' language*. This is especially the case with numerals : see 154, δ.

3. Adjectives in the construct form, thus *רַבַּת* *much, greatly*, Ps. 65 : 10 ; 129 : 1, 2.

4. Nouns or adjectives with a particle or particles prefixed ; as *הַיּוֹם* *to-day* (73, 2), *הַעַתָּה* *now* (lit. the time, or this time), *בְּאַחַד* *together* (lit. as one) *בְּקִיעַט* *quickly, almost*, (lit. like a little), *לְפָנִים* *before, formerly*, *מִבְּפָנִים*¹ *in front*, *בְּאֶחָד* *behind*, *בְּפָנֶיךָ* *before, in front, on the East, of old, long ago*, *בְּמָחָר* *on the morrow, next day*, *בְּפְנִית* *within, inside*, *בְּחוּץ* *outside, without*, *מִתַּחַת* *below, beneath*, *מִפְּנֵעַל* *above*, *מִכָּפְּיב* *around, on every side*, *מִרְחוֹק* *afar off*, *מִיָּם* *on the West*,—the reference being to the Mediterranean, which bounds Canaan in that direction ; *מֵעַתָּה* *from this time*, *מֵשָׁם* *thence*.

5. Nouns with a particle affixed, as *יּוֹמָם* *by day*, *חִנָּם* *gratis, free, in vain*, *בְּלֵילָה* *by night* (209, c, 4), *עַתָּה* *now*, (from *עַת* time).

¹ It will be observed that in this and other illustrations following, the preposition *מִן*, from signifying departure or origination, has come to indicate a more fixed relation. Cf. the Greek *ἐκ δεξιῶν, ἐξ ἀριστερῶν*, on the right [hand], on the left, &c. ; Lat. *a tergo*, behind, *a fronte*, in front, &c. ; Fr. *dedans* (i. e. *de dans*) within, *dehors* outside, *dessus* beneath, *dessous* above, &c. ; Ger. *von allen Seiten*, on all sides. In some adverbs of time especially, the particle even seems occasionally to lose much of its force, as *מִלְּפָנֵינוּ* *long ago* Is. 48 : 7.

Regarding the conversion of adverbs into prepositions, see 108, Obs.

6. Nouns in the plural form, as פְּנִים *in front, before*, Ezek. 2 : 10.

7. The infinitive of verbs, especially Hiphil,—mostly in the absolute form (125, 5), thus הִרְחַק *far*, Ex. 33 : 7, Josh. 3 : 16, הִרְבָּה *very, much* (seldom הִרְבוּהוּ as in Amos 4 : 9).

8. Pronouns, either simply, or with a preposition, as הֵּן, הִנֵּה (103, 4) *here*, הֵנָּה *hence, on one side, on the other side*, הִנֵּה *here, hither*, כִּי *why?*

9. Many adverbs more plainly show their composite character, thus אַחֲרֵי־כֵן *afterwards*, עַד־מַתְּי *how long?* עַד־כֵּן *hitherto*.

216. Interjections may be natural ejaculations,⁽¹⁾ or derivatives from other parts of speech,—particularly the imperatives of verbs,⁽²⁾ or nouns.⁽³⁾

Examples are 1. אַה, אַח *ah, alas!* אוי *woe, alas!* 2. רֵא *see, look, behold!* לֵךְ *come!* (Exer. 46, note k). 3. בִּי (for בְּעֵי *entreaty*) *pray!* Other common interjections are חֲלִילָה (196, c, and 209, c) and the appended נָ (121, Obs.).

Exercise 60.

עָרַץ terrify; tremble; לָעַג derision, מִנּוֹר fear, terror, מִחֻנָּה mercy, grace;
 נִי. be feared mockery dread supplication

- 1 כָּבֵד הָרַעַב מְאֹד: 2 בְּדָד יִשְׁבְּתִי: 3 נִלְחַמְהָ יַחַד: 4 לֹא
- אָמוּט רַבָּה: 5 אֵל־נַעֲרִין בְּסוּד־קֹדְשִׁים רַבָּה: 6 עֲלֵה אֵלַינוּ
- מִהֲרָה: 7 הִסְבֹּת אֶת־לִבְּךָ אַחֲרָיִת: 8 אֶל־תִּדְרֹב עִמָּנוּ יְהוּדִית:
- 9 רַב־שָׁבַעְנוּ בּוֹ: 10 רַב־תִּשְׁכַּח־לָהּ נַפְשִׁי עִם שׁוֹנֵא שְׁלוֹם:
- 11 רַב־תִּשְׁבַּע־לָהּ נַפְשִׁנוּ הַלְעֵג: 12 זֹאת הַפֶּעַם עָצַם מַעְצָמִי:
- 13 אָמוּתָהּ הַפֶּעַם: 14 יִשְׁבַּח־הָעִיר לְפָנַי לְזוֹ: 15 אֲרָם מִקְדָּם
- וּפְלִשְׁתִּים מֵאֲחֹר: 16 זְכַרְתִּי יָמִים מִקְדָּם: 17 מְגוֹר מִפְּבִיב:
- 18 יְהוָה הוּא הָאֱלֹהִים בְּשָׂמִים מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת: 19
- עָשָׂה לְךָ תִּבְתָּ עֲצִי־גִפְרִי וְכִפַּרְתִּי אֶתְּךָ מִבֵּית וּמִחוּץ בְּכַפָּר:
- 20 בֵּית־אֵל־מִים וְהָעֵי מִקְדָּם: 21 הַמְנֹרוֹת זָהָב סָגוֹר הַמֶּשֶׁ
- מִמִּין חֹמֶשׁ מִשְׁמָאל: 22 מִי הַשָּׁמַיִם זֹאת מִקְדָּם מֵאֵז הַגִּידָה:
- 23 עָתָה נִלְכָּה שָׁם: 24 אֲנִי מִתְפַּלֵּל לְפָנֶיךָ הַיּוֹם יוֹמָם וְלַיְלָה:
- 25 בְּמַעַט הָיִיתִי בְּכַל־רַע: 26 עָתָה בְּמַעַט־רַגַע הָיִיתָ תְּחַנֶּה

מֵאֵת יְהוָה : 27 אֶל־תִּרְיֵב עִם־אָדָם הַנֶּפֶס : 28 אֶל־תִּרְשָׁע הַרְבֵּה :
 29 לֹא אַתֶּם שָׁלַחְתֶּם אֹתִי הִנֵּה בִי הָאֱלֹהִים : 30 עַד־הִנְהָ
 עֲוֹנֵנוּ יְהוָה :

31 אוֹי־נָא לִי : 32 אוֹי לָנוּ מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים : 33 הוּא
 הָאֲמָרִים לָרַע טוֹב וְלַטּוֹב רָע : הוּא חֲכָמִים בְּעֵינֵיהֶם : הוּא
 גִּבְרִים לְשִׁתּוֹת יוֹן : 34 אָהָה אֲרָנִי יְהוָה לְמָה הֵעֲבַרְתָּי הָעֶבֶר
 אֶת־הָעַם הַזֶּה אֶת־הַיָּרְדֵּן בִּי אֲרָנִי מָה אָמַר : 35 אָהָה לַיּוֹם
 בִּי קָרוֹב יוֹם יְהוָה : 36 רְאֵה אֱלֹהִים עַד בִּינִי וּבִינְךָ :

^a Psalm 89 : 8. ^b See 128, *b*, 2. ^c 1 Kings 18 : 37. ^d Psalm 123 : 3.
^e See 114, *Obs.* 3. ^f See 114, *Obs.* 1. ^g Gen. 2 : 23. ^h See 120, *a*. ⁱ Jud.
 1 : 23. ^k See 110, *d*. ^l See 213, IV., 6. ^m See 79, 3. The meaning of
 the term לִקְרֹב, which occurs only in the passage here quoted (Gen. 6 : 14), is un-
 certain. ⁿ See 158, 159. ^o Gen. 12 : 8. ^p See 72, 1. ^q '... [were] pure
 gold.' ^r See 63, *Obs.* ^s Ezra 9 : 8. ^t Eccl. 7 : 17; see also 125, 5. ^u See
 end of vocabulary to Exercise 18. ^v See 177, C, *b*, 2, and 179. ^w See 213,
 IV. 4; Isaiah 5 : 20 ff. ^x See 46, *Obs.* 2. ^y Observe the abnormal pointing
 of this form (11). Josh. 7 : 7, 8. ^z See 80, 3, *a*.

Write in Hebrew

1. Let the elders of the city be gathered hither to-morrow. 2. Let me sit here alone. 3. Pray, speak with me in Hebrew. 4. The hill [is] on the north, and the river on the south, the city to the east, and the tower on the west. 5. The forest is on the right, and the rock on the left. 6. See, our enemies [are] in front, and behind ! 7. The sea is beneath and the firmament above. 8. Come, let us go hence. 9. Look now ! What (87, *Obs.*) have you done ? 10. Pray, send thy servant thither to-day, and let him remain there. 11. Do not go very far. 12. Woe to you ! for ye shall certainly die ! 13. Alas, my father ! we perish ! 14. Jehovah went before his people, of old, in a pillar of cloud by day, and in a pillar of fire by night.

15. Behold, our enemies are before and behind, and we are far from the city : I am afraid lest they fall on us in a moment and destroy us together. 16. Woe unto you [who were] formerly seeking the way of truth, but are now gone back ! How long will ye thus stand afar off ?

INTERROGATIVE PARTICLES.

217. 1. The interrogative particle ה is pointed variously.

a. Before an ordinary vowelled consonant, it regularly takes = ; as הַתְּמַלֵּךְ *wilt thou be king?* אָכַל הַלֵּוֹא *did he not eat?* Jer. 22 : 15.

b. Before an ordinary consonant having shewa of any kind, it (1) takes = : (2) a strong consonant then sometimes takes Dagesh separative (19, 5). Thus הֲיִדְעֶמָּה *do ye know?* הֲיִלְבֵּן *to a son?* Gen. 17 : 17. This pointing is obviously identical with that of the Article (71, 1).

c. Before an aspirate (1) it usually takes = , thus הֲאַתָּה *art thou?* הֲאֲנִי *am I?* But sometimes (2) it takes Qāméz, as Judges 6 : 31 הֲאִתָּם *is it you?* (3) If the aspirate has Qāméz, it takes = , as הֲאֲנִי *am I?*

2. When an alternative question follows, or when substantially the same question is continued in another form, the second may be introduced by אִם or אִם־וְ, less frequently by ! or אִי or וְ repeated ; or it may have no introductory sign whatever.

See 16 ff. in Exercise. The combination found in Mal. 1 : 8 is rare.

Obs. 1. The particle ה is (*a*) in general, a simple interrogative, and may thus receive either a negative or an affirmative reply ; when thus employed, it corresponds to the Latin enclitic *-ne*, (Gr. *ἤ*). But (*b*) it often corresponds to *L. num*, (*μῆ*, *ἄρα μῆ*, *μῶν*, &c.), thus expecting a negative answer : see 4 ff. in the Exercise. This meaning however, may likewise be indicated by אֵל, as in 1 Sam. 27 : 10 הֲיִלְבֵּן אֵל־בְּשִׁטְתָּם הַיּוֹם *surely ye have not been making an attack to-day?* (*c*) הַלֵּוֹא (*Lat. nonne*, Gr. *ἄρ' οὐ*) expects an affirmative answer. (*d*) A question, however, may be marked as such without any special sign, but simply by the tone of voice, as in 1 Sam. 16 : 4, 2 Sam. 18 : 29 (cf. v. 32, where the sign is used), Job 2 : 9 &c.

Obs. 2. The addition of וְ (86, *Rem. 3*) or אִיפֹה (*Lat. tandem*, Gr. *δῆ*) imparts animation to questions ; thus וְאִי־וְהָ *where?* אִי־מִזֶּה *whence?* See also 23 ff. in Exercise.

Exercise 61.

אִמְנָם *truly, really*, רָנָה *lean, poor* נִדְרָה *drive away* (201) אֲרִי *balsam, balm*
 indeed (215, 5) שָׂמֵן *fat, fertile* קָרָה *happen, befall* קֶשֶׂל *chaff, straw*

1 הֲזֶה אֲחֵיכֶם הַקָּטָן : 2 הֲזֹאת הָעִיר : 3 הֲקִלְדָּה זֶה בְּנִי :

4 הַשְׁמַר אָחִי אֲנִי^a: 5 הַשְׂכַּחְתֶּם אֶת־רַעוֹת אַבְוֹתֵיכֶם: 6
 הַלְעוֹלָם תֵּאֱנַף־בְּנֹו: 7 הַלְהִרְגִנִי אַתָּה אֲמַר בְּאִשֶׁר הִרְגַת אֶת־
 הַמְצָרִי: 8 הַלְאֵלֶּה תִּדְבְּרוּ עוֹלָה: 9 הַאֱלֹהִים אֲנִי^b: 10 הַאִין
 פֹּה נָבִיא לַיהוָה: 11 הַאֲמַת אַתְּכֶם: 12 הַאֲמַנְם יֵשֵׁב אֱלֹהִים
 עַל־הָאָרֶץ: 13 הַחֲנַם יֵרָא אִיּוֹב אֱלֹהִים: 14 הַעַד אָבִי חִי: 15
 הַהֲמַת הִמְתֵּהוּ: 16 הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם־מְשׁוֹל תִּמְשַׁל
 בְּנוּ: 17 הַלָּנוּ אַתָּה אִם־לְצַרְיָנוּ: 18 הַמֶּלֶךְ אִין־בְּךָ אִם־יִוְעֲצֶךָ
 אֲבָר: 19 הַחֹזֵק הָעַם הַרְפָּה הַמַּעַט הוּא אִם־רַב: הַשְּׂמָנָה
 הָאָרֶץ אִם־רֹזָה הִישׁ בָּהּ עֵין אִם־אִין^c: 20 הַאִין עוֹד חֲכָמָה^d
 אֲבָרָה עֲצָה: 21 הַיֵּד יְהוָה תִּקְצַר עֲתָה תִרְאֶה הַיִּקְרָךְ דְּבָרֵי
 אִם־לֹא: 22 הַלֵּא יִרְעַת אִם־לֹא שְׂמַעְתָּ: 23 הַעֲלֵה נִדְף
 תַּעְרוֹץ וְאֶת־קֶשׁ יִבֵּשׁ תִּרְדּוּף: 24 הַאֲעֲלֵה אֶל־פְּלִשְׁתִּים הִתְתַּנַּם
 בְּיָדֵי: 25 הַצָּרִי אִין בְּגִלְעָד אִם רַפָּא אִין שָׁם: 26 הַפְּתַנַת
 בְּנֶךָ הוּא אִם־לֹא: 27 הַיְהוָה אִין בְּצִיּוֹן אִם מְלָכָה אִין בָּהּ:
 28 אַתָּה זֶה בְּנִי: 29 מִי הָאֲמַר שְׂאוֹל יִמְלֶךְ עָלֵינוּ: 30 אִי
 זֶה בֵּית הַרְאָה: 31 אִי־זֶה הַרְרָךְ הַטּוֹב: 32 אִי־זֶה מְקוֹם
 מְנוּחָתִי: 33 אִי מְזָה אַתָּה^e: 34 אִי־מְזָה בָּאת וְאַנָּה תִלְכִי^f:

^a See 45. ^b See 55. ^c See 80, 3. ^d Jer. 26 : 19. ^e See 123, 2.
^f Mic. 4 : 9. ^g Cf. Num. 13 : 18—20. ^h See 217, 2. ⁱ See 195, II. c, and
 Num. 11 : 23. ^j Job 13 : 25. ^k See 116, Rem. ^l 2 Sam. 5 : 9. ^m Note
 the peculiar pointing of the interrogative particle here. Jer. 8 : 19. ⁿ See 217,
 Obs. 1, d. ^o See 86, Rem. 3. ^p 1 Sam. 11 : 12. ^q See 207, 3. ^r See
 83, 2, and Isa. 66 : 1. ^s Note the significant change in the forms of the verb.

Write in Hebrew

1. Is this the man of God (80, 1)? 2. Is this thy daughter? 3.
 Are these your children? 4. Do ye not see the tower? 5. Do ye
 hear? 6. Is he still (106) alive? 7. Are we fools? 8. Shall we
 speak, or shall we be silent? 9. Is the earth good or bad? 10. Is

their house new? 11. Are their houses new? 12. Shall I return or shall I stand here? 13. Is the river deep or not? 14. Where is the new gate? 15. Whence are they? 16. From what people are ye?

17. I do not know whether he has found his ring or not. Wilt thou go with me that we may see, or wilt thou sit here? 18. Go and see whether the man is tall or not, whether he is rich or poor, whether his children are strong or feeble.

CONJUNCTIONS.

218. A. Simple conjunctions are comparatively few, and may be viewed as primitive, or underived.

Besides **ו**,¹ those most commonly employed are **כִּי** *that, because, for, whenever, &c.*; **אֲשֶׁר** and **גַּם** *also, even, (גַּם...גַּם, both...and)*; **אוֹ** *or*, **אֲבָרָה** *but*, **אִם** *if, whenever*, **אֲלֵכָה** *lest*, **אֲוֹלָמָה** *nevertheless, however, &c.*

219. B. Compound conjunctions are more numerous and varied. They are formed by making use of other parts of speech, usually prepositions, nouns and adverbs; or by combining two different conjunctions.

Sometimes the components are fused into one word, as **בְּכִרָם** *therefore*, **לְפָנַי** *before that, before*, **כַּאֲשֶׁר** *when, as, &c.*, **לֹא־לִי** *unless*: in other instances, they still remain apart, as in **לֹא־גַם** *neither*, **גַּם־כִּי** *even though*, **כִּי־אֲרָבִי** *much more* (after affirmations), *much less* (after negations); or they may be connected by **מֵאֲחַד**, as in **עַל־כֵּן** *therefore*, **כִּי־עַל־כֵּן** *forasmuch as, because*.

Obs. Specially noteworthy and important are (*a*) combinations of certain prepositions with **כִּי** or—still more frequently—**אֲשֶׁר**, either of which changes the whole into a conjunction, requiring a finite verb to follow. Examples are **עַד־אֲשֶׁר עָבַרְנוּ** *because they did not hear*, 2 Kings 18 : 12; **עַד־אֲשֶׁר עָבַרְנוּ** *until we passed over*, Deut. 2 : 14; **אַחַר־אֲשֶׁר הִבְתָּה הָעִיר** *after the city was smitten*, Ezekiel 40 : 1; **לְמַעַן אֲשֶׁר אֶרְאֶה** *in order that I may see*, 2 Samuel 13 : 5; **תַּחַת אֲשֶׁר עָזַבְנִי** *because they have forsaken me*, 2 Kings 22 : 17, cf. also Deut. 21 : 14; **וְעַן אֲשֶׁר לֹא הָלַכְנוּ עִמִּי** *because they went not with me*, 1 Sam. 30 : 22. Other illustrations are **כִּי אֵין אֱלֹהֵי בְּרַב־כִּי** *because our God is not among us*, Deut. 31 : 17; **כִּי בִזְתִּי עָקַבְתָּ כִּי בִזְתִּי** *because thou hast despised me*, 2 Sam. 12 : 10 (cf. also **כִּי אֲפָס** *because*, in v. 14); **כִּי אֲהַב** *because*

¹ Revisal should be made of what has been already stated regarding **ו**, both Copulative (69 ff.) and Conversive (158 ff., 161 ff.).

² We also find **אֲשֶׁר אִם** *and* in Gen. 28 : 15 and other passages.

he loved, Deut. 4 : 37 ; *עַד כִּי קִיָּאם* because he has rejected, Isa. 8 : 6 ; *עַד כִּי נִדְלַל קִיָּאֵר* until he became very great, Gen. 26 : 13.

(b) But sometimes the properly conjunctive element (*אֲשֶׁר* or *כִּי*) is omitted : in such cases, only the context—especially the finite verb following—can show that the remaining word is really a conjunction, and not a preposition. Thus *עַד אָמַר* because he said, Ezek. 29 : 9 ; *עַל לֹא שָׁמְרוּ* because they did not keep, Ps. 119 : 136 ; *עַד שָׁבוּ* until they returned, Josh. 2 : 22 ; *שֶׁלַח* after he had sent, Jer. 40 : 1 ; *אַחֲרַי נִמְכַּר* after he has been sold, Lev. 25 : 48 ; *יָרְאוּ לְמַעַן* in order that they may see, Isa. 41 : 20.¹

(c) Sometimes, on the other hand, the more specific (prepositional) portion may be dropped : in this case, it may be difficult at first to determine the precise force that should be assigned to words of such varied meaning and use as *אֲשֶׁר* and *כִּי*, especially the former (see also 223 &c.), but here again the context must determine. Thus, in Deut. 4 : 40 *לְךָ יֵיטֵב אֲשֶׁר יֵיטֵב לְךָ* signifies *in order that it may be well with thee*, *לְמַעַן* being understood (cf. also Exodus 20 : 26, Joshua 3 : 7) ; 1 Kings 15 : 5 *דָּוִד עָשָׂה אֶת־הַיָּשָׁר* means *because David did what was right*, *יָצַד*, *תָּחַת*, or another similar preposition being understood. See excellent illustrations also in Josh. 4 : 21, 23.

Note. Even the simple subordinating *כִּי* (*that*) may be omitted, just as in English ; thus Zech. 8 : 23 *שָׁמְעוּנִי אֱלֹהִים עִמָּכֶם* we have heard [that] God is with you.

Rem. When we bear in mind that the prepositions used to form compound conjunctions were originally construct nouns (99), it is easy to see, after what has just been indicated (*Obs. b*)—considering also what was stated in 207, 2—how any noun of time or place, in the construct state, whether with or without *אֲשֶׁר*, and with or without a preposition, may be used as a conjunction to introduce a relative clause. Thus Jer. 6 : 15 *בְּזֶמַן בְּפָרְתֵימָם* at the time that (i. e. when) I visit them ; Ex. 6 : 28 *בְּיוֹם דְּבָר יְהוָה* in the day on which (i. e. when) Jehovah spake, cf. Job 6 : 17, Zech. 8 : 9 ; Deut. 4 : 10 *יוֹם אֲשֶׁר עָמַדְתָּ* on the day when thou stoodest. In Ps. 56 : 4, *יוֹם* simply is employed.² Cf. also Genesis 1 : 1 *בְּרֵאשִׁית בְּרָא אֱלֹהִים* in the beginning when God created ; Hosea 1 : 2 *הַבְּרֵאשִׁית דְּבַר יְהוָה* in the beginning when [i. e. when at the first] Jehovah spake.

¹ Compare the employment, in English, of 'that' to give the force of a conjunction to another part of speech, particularly a preposition, and its frequent omission, for the sake of brevity. Thus Gal. 2 : 12 'Before that certain came from James,' and on the other hand, 3 : 23, 'Before faith came ;' further, Rom. 1 : 21 'Because that, when they knew God, they glorified him not as God,' but also 8 : 7 'Because the carnal mind is enmity against God.'

² Such a temporal or local connective is sometimes quite omitted, especially in poetry ; it may then become necessary to supply an appropriate conjunction in order that the connection of the whole sentence may be clearly expressed in English. Hence Ps. 27 : 7 *שָׁמַע יְהוָה קוֹלִי אֲקִרָא* should be rendered *Hear, O Jehovah, [when] I cry [with] my voice* ; see also 49 : 6 ; 53 : 6. Other conjunctions also are occasionally omitted ; see Ps. 51 : 10 ; 55 : 7.

Exercise 62.

(כול) *Pilpel* contain *חָמַל* pity, spare (*חָרַם*) *Hi* devote to אָשָׁם guilty
 [*ריע*] *Hi* shout, make יָסַד found, lay destruction, de- נָגַע stroke, blow;
 a loud noise a foundation stroy utterly mark, spot

1 שְׁמַרְנִי אֵל בִּי-חֲסִיתִי בְּךָ : 2 הִשְׁמַר לְךָ פֶּן-תִּשְׁכַּח אֶת-
 יְהוָה : 3 גַּם-נִבְיָא גַם-כִּהֵן חֲנָפוּ : 4 גַּם-לִי גַם-לְךָ לֹא יְהִי
 הַיָּלֵד : 5 גַּם בִּי-תִרְבּוּ תַפְלָה אֵינְנִי שִׁמְעֵ : 6 שְׂאוּל וְאַבְדּוֹן
 נִגְדַד יְהוָה אִם בִּי-לְבוֹת בְּנֵי אָדָם : 7 הִנֵּה הַשָּׁמַיִם וְשָׁמַיִ הַשָּׁמַיִם
 לֹא יִכְלָפְלָךְ אִם בִּי-הַבַּיִת הַזֶּה : 8 אֶת-הַכְּבֹשֶׁה יִשְׁלַם אֲרַבְעָתַיִם
 עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר הַזֶּה וְעַל אֲשֶׁר לֹא חָמַל : 9 עַל
 אֲשֶׁר עֲזָבוּ אֶת-יְהוָה עַל-כֵּן הֵבִיא יְהוָה עֲלֵיהֶם אֶת כָּל-הָרָעָה
 הַזֹּאת : 10 גְּדוּלָה חֶמֶת יְהוָה עַל אֲשֶׁר לֹא שִׁמְעוּ אֲבֹתֵינוּ
 עַל-דְּבָרֵי הַפֶּסֶק הַזֶּה : 11 כְּגוּיִם כֵּן תֵּאבְדּוּ עֶקֶב לֹא תִשְׁמַעוּן
 בְּקוֹל יְהוָה : 12 כָּל-הָעַם הִרְיעוּ תְרוּעָה גְדוּלָה עַל הוֹסֵד בֵּית
 יְהוָה : 13 יַעַן אֲשֶׁר עָשִׂיתָ אֶת-הַדָּבָר הַזֶּה בִּי-בְרָךְ אֲבָרְכֶךָ :
 14 יַעַן אֲשֶׁר לֹא שְׁאַלְתָּ לְךָ עֹשֶׂה הִנֵּה נִתְּתִי לְךָ גַם-עֹשֶׂה גַם-
 כְּבוֹד : 15 רִוַח אֲדַנִּי יְהוָה עָלַי יַעַן מָשַׁח יְהוָה אֹתִי : 16 יַעַן
 רָךְ-לִבְבְּךָ וְתַבְכָּה לְפָנַי וְגַם אֲנֹכִי שִׁמְעֵתִי נֹאם-יְהוָה : 17 יַעַן
 לֹא-הִיאַמְנָתָם בִּי לִכֵּן לֹא תֵבִיאוּ אֶת-הַקֶּהֱל הַזֶּה אֶל-הָאָרֶץ :
 18 יַעַן מֵאִסַּת אֶת-דְּבַר יְהוָה וּמֵאִסַּד מִמֶּלֶךְ : 19 הֲנִנִי מֵבִיא
 רָעָה עַל-יִשְׂרָאֵל הַמְּקוֹם הַזֶּה תַחַת אֲשֶׁר עֲזָבוּנִי : 20 אֶל-תִּקְרְבוּ
 אֵלָיו לְמַעַן אֲשֶׁר-תִּדְרְעוּ אֶת-הַדָּבָר : 21 כִּבֵּד אֶת-אֲבִיךָ וְאֶת-
 אֲמִיךָ כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ לְמַעַן יֵאָרִיכוּ יְמֶיךָ וְלִמְעַן יֵיטֵב
 לְךָ : 22 בְּרַח-לְךָ אֶל-אֲחִי וּשְׁבַת עִמּוֹ עַד אֲשֶׁר תִּשׁוּב חֶמֶת
 אֲחִיךָ : 23 דָם נָקִי שִׁפְךָ מִנְּשָׂה הִרְבָּה מְאֹד עַד אֲשֶׁר מָלֵא

אֶת־יְרוּשָׁלַם׃ ²⁴ יְהִלְשֶׁעַ לֹא הִשִּׁיב יָדוֹ עַד אֲשֶׁר הִחְרִים אֶת
כָּל־יֹשְׁבֵי הָעִיר׃ ²⁵ לֹא אָבַל עַד אֶם־דִּבַּרְתִּי דְבָרִי׃ ²⁶ מֶה
אָמַר אַחֲרֵי אֲשֶׁר הִפֵּךְ יִשְׂרָאֵל עֵקֶף לִפְנֵי אֵיבָיו׃ ²⁷ אָבַל
אֲשָׁמִים אָנַחְנוּ עַל אַחֲנוּ אֲשֶׁר רָאִינוּ צָרַת נַפְשׁוֹ בְּהִתְחַנְּנוּ׃
אֲלֵינוּ וְלֹא שָׁמַעְנוּ׃ ²⁸ אֲשָׁמִיעַם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּן
לִירְאָה אֶתִּי׃ ²⁹ עִם תַּעֲזִי לֵב הֵם אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי אֶם־
יִבְאוּן אֶל־מְנוּחָתִי׃ ³⁰ אֲשַׁבֵּיעַךְ בִּיהוָה אֲשֶׁר לֹא־תִקַּח אִשָּׁה
לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי׃ ³¹ אִו יִשׁוּבוּ אוֹיְבֵי אַחֲזֹר בְּיוֹם אֶקְרָא׃
³² לֹא רְאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דְּבַר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאִישׁ׃
³³ וַיְדַבֵּר דָּוִד לַיהוָה אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת בְּיוֹם הַצִּיל יְהוָה
אֶתוֹ מִכַּף כָּל־אֵיבָיו׃ ³⁴ לֹא זָכְרוּ אֶת־יְדוֹ יוֹם אֲשֶׁר־פָּדָם׃ ³⁵
כָּל־יָמָיו אֲשֶׁר הִנֵּנִעַ בּוֹ יִטְמָא הָאִישׁ׃ ³⁶ יוֹם אִירָא אֲנִי אֶלְךָ
אַבְטָח׃ ³⁷ לֹא־פָקְדְנוּ מְאוּמָהּ כָּל־יָמָיו הִתְהַלַּכְנוּ אִתָּם׃

^a 1 Kings 3 : 28. ^b See 156, 5. ^c See 117, 8. ^d See 154, c. 2 Sam. 12 : 6. ^e See 185 and 186. ^f See 196. ^g See 162. 2 Kings 22 : 19. ^h Num. 20 : 12. ⁱ See 162, Rem. 1, 4. 1 Sam. 15 : 23. ^k Josh. 3 : 4. ^l See 196, II. c. ^m See 172, 3. ⁿ See 158, 159. Gen. 27 : 43, 44. ^o See 72, 1. Joshua 8 : 26. ^p Gen. 42 : 21. ^q See 18, Obs. 1, and 124. ^r Deut. 4 : 10. ^s Ps. 95 : 10, 11. Compare the renderings of this passage in the Authorised and the Revised Versions. ^t Gen. 24 : 3. ^u See 219, Rem. ^v See 213, VI. 2. ^w Ps. 78 : 42. ^x Lev. 13 : 46. ^y Ps. 56 : 4. ^z 1 Sam. 25 : 15.

Write in Hebrew

1. Neither man nor beast was seen till we overtook the host. 2. Because I did not think before I began, therefore I spake as a fool.
3. Think not in thine heart that thou shalt escape, for both the rich [man] and the poor shall stand before Jehovah, that they may be judged, each according to his works. 4. Behold, we chastise the foolish [man], much more the transgressor; and if we do not spare our brethren, much less shall we pity strangers.
5. Whenever (117, 5) thou findest a godly [man], then (160, d) let him become (196, Note 1) thy friend, for the blessing of his God is with him, and thee

also shall Jehovah bless. 6. Even if thine enemy provoke thee, do not smite him, neither do thou answer him hastily (200), lest thou repent after thou hast spoken; but be silent until thine anger cease (*lit.* return: cf. 22 above). Nevertheless thou shalt show him kindness, and be unto him as the messenger of thy gracious God.

CONDITIONAL SENTENCES.¹

220. In conditional propositions, the natural order—protasis, apodosis—though by far the more usual, is occasionally inverted: see 196, a.

I. *Protasis.* (a) In propositions embodying the notion of contingency—the possibility of an occurrence—אם or כי is employed, mostly with the imperfect, but sometimes with the perfect, or the participle (if a verb be employed at all): וְ is found chiefly in late and Aramaising writers. The corresponding negative is לא אם.

Thus אִם תַּעֲשֶׂה עֲלֶיהָ לֵיהוָה תִּשְׁקָנָהּ *if thou wilt prepare a burnt-offering, to Jehovah shalt thou offer it*, Jud. 13:16; וְנִחַפְשָׁם וְנִצְאוּ מִן הָעִיר *whenever (or if) they come out of the city, then we shall capture them*, 2 Kings 7:12; יִרְבֵּ לֹו אִם-אֱלֹהִים הוּא *if he be a god, let him plead for himself*, Jud. 6:31; אִם-הִרְגָם וְדָרְשׁוּהוּ *if (i. e. when, whenever) he slew them, then they sought him*, Ps. 78:34; וְנִמְכַר אִם-לֹא יִגְאָל *if it is not to be redeemed, then it shall be sold*, Lev. 27:27.

(b) In propositions more strictly presenting a mere hypothesis—a supposed, but (in the mind of the speaker) unlikely occurrence, or even an actually impossible case—לִי (לִינִי) is the proper introductory particle. The perfect, naturally, is the proper form of the verb when the reference is to the past, while the imperfect is employed when the action is regarded as future.

Thus 1 Sam. 14:30 אָכַל אֵכָל הָעָם *if the people had really eaten...* Ezek. 14:15 בְּאֶרֶץ רָעָה אֲעִבִיר בְּאֶרֶץ *if I should cause evil beasts to pass through the land...* But sometimes אם is used with this meaning; thus Pa. 73:15, Job 9:15, and אִלּוּ in late Hebrew, Est. 7:4. The corresponding negative particle—presenting the idea of actual occurrence or existence—is לִינִי (or לִינִינִי): thus 1 Sam. 25:34, וְתִבְאֵת לִינִי מִהֶרֶץ *If thou hadst not come quickly...* See also Ps. 124:1, 2.

¹ For a fuller treatment of this subject, advanced students may with profit consult Driver ('Hebrew Tenses,' chap. x.), and particularly the excellent monograph of Friedrich ('Die hebräischen Conditionalsätze,—Königsberg, 1884).

Obs. 'Virtually hypothetical' sentences have no introductory particle to mark the protasis: their true character must thus be discovered after considering the general drift of the passage, as in Cant. 8 : 1 אֶמְצְאֶךָ כְּהוֹיִן אֶשְׁקֶךָ [If] *I should find thee in the streets, I would kiss thee.* Cf. the Interrogative sentences, 217, *Obs.* 1, *d.*

Note. It has already been pointed out that the protasis of a conditional sentence may be employed alone, to express a derived but somewhat different conception; thus אִם-לֹא (196, *a*, 2), אִם (196, *a*, 1, and 203, *Rem.* 3), and לִי (203, *Rem.* 4).

Regarding the 'hypothetical imperative,' see 119, *Obs.* 1.

221. II. *Apodosis.* (*a*) In conditional sentences, properly so called (cf. I. *a*, above), the commencement of the apodosis is (1) often left unmarked, and can be determined only after consideration of the whole sentence; *Zech.* 11 : 12; *Amos* 9 : 2. But (2) it may also be introduced by ׀, either the simple copulative, or ׀ conversive, according to circumstances, *Josh.* 20 : 5, *Micah* 5 : 8; or (3) by הִנֵּה *behold!* *Ex.* 7 : 27. See also the examples already given.

Obs. As ׀ is used for various other purposes, the point at which the apodosis begins may not be obvious at first: this can be determined only after due consideration of the whole context. See *Exod.* 23 : 22; *Isa.* 1 : 19, 20; *Ps.* 89 : 31—33.

(*b*) The apodosis in purely hypothetical sentences (220, I. *b*) is occasionally introduced by אִז *then*, more frequently, however, by אִז *surely then*, or כִּי עַתָּה *certainly now*. But sometimes no introductory sign is used at all.

Thus לֹא הִתְמַהֵּמְנוּ כִּי עַתָּה שָׁבְנוּ זֶה פְּעָמַיִם *if we had not delayed, we should certainly now have already returned twice*, *Gen.* 43 : 10. See also *Ps.* 119 : 92; *Jud.* 13 : 23.

Note. The apodosis (as well as the protasis,—cf. *Note* above) of such sentences is sometimes found alone, the protasis being suppressed: as in *Ex.* 9 : 15 כִּי עַתָּה שְׁלַחְתִּי אֶת־יָדִי *I should certainly now have put forth my hand!*; see also *Job* 3 : 13; 13 : 19.

Exercise 63.

יָשָׁר כְּפִיר כָּסֵם *young lion tread, trample* מְעַל *be faithless* שָׂטֵם *hate, persecute*
 1 אִם-אָרַעֵב לֹא-אֹמַר לְךָ: 2 אִם-תֵּאבְדוּ וְשָׂמַעְתֶּם טוֹב הָאָרֶץ
 תֵּאבְדוּ וְאִם תִּמְאָנוּ וּמְרִיתֶם חֲרָב׃ תֵּאבְדוּ: 3 אִם יְהוּדָה לֹא-
 יִשְׁמַר-עִיר שׂוּא׃ שָׁקֵד שׁוֹמֵר: 4 אִם-אֲמַצְיָא בְּסָדֵם תִּמְשִׁים
 צְדִיקִים וְנִשְׂאֵתִי לְכָל-דְּמוּקוֹם בְּעִבְרוֹם: 5 אִם-נָא מְצֵאתִי חַן

בְּעֵינַיִךְ וּלְקַחְתִּי מִנְחָתִי מִיָּדִי : 6 אִם-אָמְרֵנוּ נְבוֹא הָעִיר וְהָרֶעִב
 בְּעִיר וּמְתַנּוּ שָׁם וְאִם יִשְׁבְּנוּ פֹה וּמְתַנּוּ : 7 אִם-אָמַרְתִּי אֶסְפְּרָה
 כְּמוֹ הִנֵּה דוֹר בְּנֵיךְ בְּגֵדְתִי : 8 אִם-רָעָה בְּעֵינַיִךְ אֲשׁוּבָה לִי :
 9 אִם-שָׁכַבְתִּי וְאָמַרְתִּי מִתִּי אָקוּם : 10 אִם-תִּשְׁכַּב לֹא-תִפְחָד :
 11 אִם-מְצוֹתִי לֹא יִשְׁמְרוּ בְּנֵי וּפְקַדְתִּי בְּשֹׁכֵט פִּשְׁעִים : 12 אִם-
 יֵרָא אֶתָּה לְרֵדְתִּי רַד אֶתָּה וְנִעַרְךָ אֶל־הַמַּחֲנֶה : 13 אִם-יֵשׁ
 אַחִינוּ הַקָּטָן אֲתֵנוּ וְיִרְדְּנוּ : 14 אִם-יִשְׁדָּא מְשַׁלַּח אֶת-אֲחִינוּ
 אֲתֵנוּ נִרְדֶּה וְאִם-אֵינְךָ מְשַׁלַּח לֹא נִרְדֶּה : 15 אִם-צָדַקְתִּי לֹא
 אֶעֱנֶה : 16 אִם-אֶצְדַּק פִּי יִרְשִׁיעֵנִי : 17 אִם-אֵב אָנִי אִיהַ כְּבוֹדִי
 וְאִם-אֲדוֹנִים אָנִי אִיהַ מוֹרָאִי : 18 אִם-עֲמָדוֹ הַנְּבִיאִים בְּסוּדִי
 וַיִּשְׁמִיעוּ דְבָרֵי אֶת-עַמִּי וַיִּשְׁבּוּם מִדְּרָכֵם הָרַע : 19 אִם-עָבַר
 כְּפִיר בְּעֵדְרֵי-צֹאן וְרַמֵּס וְטָרַף : 20 אִם-תִּלְכִּי עִמִּי וְהִלַּכְתִּי
 וְאִם-לֹא תִלְכִּי עִמִּי לֹא אֵלֶיךָ : 21 אֶת-שְׁנֵי בְנֵי תְּמִית אִם-לֹא
 אֲבִיאֵנוּ אֵלֶיךָ : 22 אִם-לֹא יִרְדֶּה אֲחִיכֶם הַקָּטָן אֲתֶכֶם לֹא תִסְפוּן
 לְרֵאוֹת פָּנָי : 23 אִם-לֹא תִשְׁמְעוּ לִי וְלֹא תַעֲשׂוּ אֶת כָּל-הַמְצוֹת
 הָאֵלֶּה אֲף-אֲנִי אֶעֱשֶׂה-זֹאת לָכֶם : 24 לֹא אוֹסִיף לְהִיּוֹת עִמָּכֶם
 אִם-לֹא תִשְׁמְדוּ הַחֶרֶם מִקִּרְבְּכֶם : 25 אֱלוֹ לַעֲבָדִים וְלִשְׁפָחוֹת
 נִמְכְּרֵנוּ הַחֲרִשְׁתִּי : 26 אֲתֶם תִּמְעְלוּ אֲנִי אֶפְיֵן אֲתֶכֶם בְּעַפְמִים :
 27 לוֹ חֲכָמוֹ יִשְׁכְּלוּ זֹאת : 28 לוֹ חֲפִיץ יְהוָה לְהַמִּיתֵנוּ לֹא-לָקַח
 מִדְּנֹו עֹלָה וּמִנְחָה : 29 לוֹ יִשְׁ-חָרַב בְּיָדֵי כִּי עֲתָה הִרְגַתִּיךָ :
 30 לוֹ אֲבִשְׁלוּם חַי וְכִלְנֹו הַיּוֹם מֵתִים כִּי-אִזּוּ יִשָּׂר בְּעֵינַיִךְ : 31
 לוֹ אֲנֹכִי שֶׁקֶל עַל-כַּפֵּי אֵלֶיךָ כָּסָף לֹא אֲשַׁלַּח יָדֵי אֶל-בֶּן-
 הַמֶּלֶךְ : 32 לוֹ יִשְׁמְמוּ יוֹסֵף וְהָשֵׁב יֹשִׁיב לָנוּ אֶת כָּל-הָרַעָה
 אֲשֶׁר גָּמְלָנוּ אֹתוֹ : 33 לוֹ שֶׁקֶל יִשְׁקֹל בְּעֵשִׂי כִּי עֲתָה מִחוּל

יָמִים יִכְבֹּד : 34 לֹא הִחִיתֶם אֹתָם לֹא הֲרַגְתִּי אֹתְכֶם : 35 לֹא
הִקְשַׁבְתָּ לְמִצְוֹתַי וַיְהִי כְנָהָר שְׁלוֹמֶךָ : 36 לֹא־לִי תוֹרַתְךָ שֶׁשָּׁעֲטִי
אֲז אֲבָרְתִי בְעַנְיִי : 37 לֹא־לִי יְהוָה צְבָאוֹת הוֹתִיר לָנוּ שְׂרִיד
כְּמַעֲט פָּסֶדֶם הֵינּוּ לַעֲמֻרָה דְּמִינוּ : 38 לֹא־לִי חֲרָשְׁתָּם בְּעִגְלֹתַי
לֹא מְצִאתֶם חֵידָתִי : 39 לֹא־לִי דִפְרַת כִּי אֲז מִהַבְּקָר נִעְלָה
הָעֵם : 40 לֹא־לִי אֱלֹהֵי אָבִי הִיא לִי כִי עָתָה רִיקָם שְׁלַחְתִּנִּי :

^a See 185, 186. ^b See 208, *b*. Isa. 1 : 20. ^c See 208, *b*. Ps. 127 : 1.
^d See 24, 5, 6. ^e See 160, *d*. ^f See 208, 1. ^g Psalm 73 : 15. ^h See 205,
3, 2, *b*. Num. 22 : 34. ⁱ See 188, III. ^k See 129. ^l Job 9 : 20. ^m See
143, 2, *d*. ⁿ Jer. 23 : 22. See the renderings of this passage in the Authorised
and the Revised Versions. ^o See p. 157. ^p Esther 7 : 4. ^q See 220, *Obs*,
Nehem. 1 : 8. ^r 2 Sam. 19 : 7. ^s See 153, *Obs*. 3. 2 Sam. 18 : 12. ^t Gen.
50 : 15. ^u See 125, 1, *Obs*. *b*. Job 6 : 1, 2. ^v Jud. 8 : 19. ^w Isa. 48 : 15.
^x See Exercise 26, Note *b*. Isa. 1 : 9. ^y Jud. 14 : 18. ^z 2 Sam. 2 : 27.

Write in Hebrew

1. If ye were wise for yourselves, ye would fear Jehovah. 2. If we had been wise, we assuredly would have listened to his voice. 3. If I were thirsty, I would not drink wine. 4. If we had known, certainly we would not have gone. 5. Unless you had told us, we would not have known. 6. Unless you had helped us, we certainly would have perished. 7. Believe and live (119, *Obs*. 1). 8. Be just and fear not. 9. If thou hast deceived thy friend, thou hast done evil to thyself. 10. If Jehovah be with thee, then thou shalt prosper. 11. If thou wilt give me this field, then I shall give thee two hundred pieces of silver (153, *Obs*. 3). 12. If ye will go up with us, then we shall go up; but if ye will not go up, we shall not go up. 13. If you were to ask him, he would not tell. 14. If we have found favour in your sight, then let us pass through your land.

15. After these things came a messenger from the king of Babylon to the captain of our host saying, If thou wilt deliver the city into my hand, I shall give thee a thousand pieces of silver, and to each of thy soldiers, five shekels. And the captain answered and said, Even if thou wert to give me the half of thy kingdom, I would not deliver it unto thee. And again the king sent his messenger and said, As I live, if thou hadst not answered thus, then certainly I would have had compassion on thee when I take the city, but now I shall certainly kill thee.

THE RELATIVE.

a. Complete Construction.

222. The Hebrew 'relative' וְכִּי is not, in truth, a pronoun; it is rather a conjunction, a connecting sign or particle (219): as such, it marks the point in a main sentence where a secondary clause is introduced.¹

1. It must be remembered that in the English language (as in Latin, Greek, &c.), the relative pronoun is really a compound, formed through the fusion of (a) a conjunction and (b) a pronoun,—personal or demonstrative.² Thus, in the compound sentence, 'We met a man who showed us the road,' 'who' is essentially the same as 'and he,'—'We met a man, and he showed ...': the difference between the two is merely formal,—the second or additional proposition, introduced by the more refined and elegant relative pronoun, being made subordinate to the first; whereas, in the other and more primitive construction, both members are co-ordinate. Similarly: 'He went to London, where [*i. e.* and there] he remained.' In like manner, 'of which' is obviously equivalent to 'and of it' (or 'them'); 'whose' may be rendered by 'and his (her, their, etc.)'; 'whom' by 'and him (her, them, etc.)'. The simple co-ordination of the different members in a compound sentence, as being more easy, is precisely the mode of construction most naturally adopted in the earlier stages of all languages, and by the less educated everywhere: more refined and subtle distinctions, as well as nice balancing of the various constituents, are found only in languages which have reached the higher stages of development, especially in syntax.

¹ Attention may be called to a monograph on וְכִּי by A. G. Sperling (*Die Nota Relationis im Hebräischen*, Leipzig, 1876), to the remarks of Ewald (see the English translation of his *Syntax*, Edinburgh, 1879, pp. 207 ff.), and to a very full discussion by Windisch (*Untersuchungen über den Ursprung des Relativpronomens in den indogermanischen Sprachen*, Leipzig, 1869).

² Thus: *qui, quæ, quod, cujus, cui*, etc. are formed by the union of the conjunctive sign or particle (represented by the hard *q* or *qu*) and *is, ea, id, ejus*, etc.—the final *s* being dropped from the nominative masculine to distinguish the form from the interrogative *quis*. In Homer's time, $\delta\varsigma, \eta$, etc. were also used as demonstrative pronouns ($\delta\sigma\tau\epsilon$ *who*, originally $\delta\varsigma\ \tau\epsilon$ *and he*): they were further employed as possessives.

2. In Hebrew, the fusion of the conjunctive and the pronominal elements into a single 'relative pronoun' (or adverb) is, for the most part, still incomplete (but see 223, *b*). Accordingly, (*a*) in translating, from Hebrew, relative clauses which are fully expressed (cf. 223, 224), we must *combine* the two elements into the single word employed in English; and (*b*) conversely, the English relative pronoun or adverb must be analysed into its proper constituents, before being rendered fully and explicitly in Hebrew. In all this, it will be noted that **אֲשֶׁר**—and the same applies to **וְהוּא** and **זוּ** (225, *Note 2*), though these are originally pronouns—true to its peculiar character as a conjunction, stands at the head of its own proposition,¹ and is absolutely indeclinable, although a complementary personal pronoun (suffix, or affix), like the 'relative pronoun' in Latin, Greek, etc., agrees with the antecedent in gender, number, and (usually) person.²

3. The complement of the relative may be (*a*) the pronominal suffix of a noun: the combination is then equivalent to *whose*. Thus **הָאִשָּׁה אֲשֶׁר בְּנָהּ הָחַי** *the woman whose son [was] the living [one]*, 1 Kings 3: 26; **אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרֹזֶל** *a land whose stones [are] iron*, Deut. 8: 9; **הָאִישׁ אֲשֶׁר נִמְצְאָה הַכּוּפֵיץ בְּיָדוֹ** *the man in whose hand the cup has been found*, Gen. 44: 17; **אֲשֶׁר אָנֹכִי** *the Canaanite in whose land I [am] dwelling*, Gen. 24: 37.

(*b*) The complement may also be the pronominal suffix of an inseparable preposition,³ as **אֲשֶׁר אֵלֶיךָ אֲתָהּ בֹּטַח בּוֹ** *thy God in whom thou [art] trusting*, 2 Kings 19: 10; **הַצָּרָה אֲשֶׁר אֲנַחְנוּ בָּהּ** *the trouble in which we are*, Neh. 2: 17; **הָעָרִים אֲשֶׁר יָשַׁב בָּהֶן לוֹט** *the cities in which Lot had dwelt*, Gen. 19: 29; **הַנְּעֻמָּה אֲשֶׁר אָמַר אֵלֶיךָ** *the damsel to whom I shall say*, Gen. 24: 14; **כִּי־שָׁאֵל מֹשֶׁה וְאַהֲרֹן אֲשֶׁר אָמַר יְהוָה לָהֶם** *Moses and Aaron, to whom Jehovah said*, Ex. 6: 26; **בְּהֵמָה אֲשֶׁר לֹא יִקְרִיבוּ מִפְּנֵי קָרְבָן** *cattle from which they do not offer an offering*, Leviticus 27: 11; **כַּנְזֵיהֶם אֲשֶׁר הָלְכוּ אַחֲרֵיהֶם** *their lies, after which their fathers went*, Amos 2: 4; **לְמוֹעֵד אֲשֶׁר־דָּבַר אֲתוֹ אֱלֹהִים** *at the appointed time which God spake*, Gen. 21: 2.

(*c*) The complement may be the affix of a verb, as **הַגּוֹיִם אֲשֶׁר לֹא יָדְעוּם** *the nations whom they have not known*, Zech. 7: 14; **שָׂדֶה אֲשֶׁר בֵּרַכּוּ יְהוָה** *a field which Jehovah hath blessed*, Gen. 27: 27.

(*d*) The complement may be a local adverb, as **הַמָּקוֹם אֲשֶׁר עָמַד שָׁם** *the place where he stood*, Gen. 19: 27; **מָקוֹם אֲשֶׁר יָנוּם שָׁמָּה** *a place whither (or to which) he may flee*, Ex. 21: 13; **הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם** *the ground from which (or whence) he was taken*, Gen. 3: 23.

Note. That **אֲשֶׁר** is really a conjunction is not merely evident from (*a*) what has now been stated, and (*b*) the remarks already made in 219, but also (*c*) from the fact that the simple conjunction **וְ** is used in a similar manner and under like conditions; this will be evident after consideration of the following passages. Isa. 57: 15 **וְקָדַשׁ שָׁבוּ עַד וְקָדַשׁ שָׁבוּ עַד** can be properly

¹ It will be remembered, however, that in compound conjunctions **אֲשֶׁר** is preceded by the determining element (219, *Obs.*).

² Instances of the normal agreement with the first or second person are found in Gen. 45: 4, Num. 22: 30, Hos. 14: 4, and exceptions in Isa. 44: 2, etc.

³ But see also 225, 2, foot-note 1.

rendered only by employing the relative pronoun: *Thus saith the high and lofty* [One] *inhabiting eternity, whose name is holy.* Similarly, Isaiah 10 : 10 *מְצָאָה יָדִי לְמַמְלֻכוֹת הָאֱלִילִים וּמִיִּשְׁלָמִים מִירוּשָׁלַם וּמִשְׁמֶרֶן* evidently means *my hand hath reached to the idolatrous kingdoms* [83, 1] *whose idols exceeded* [those of] *Jerusalem and Samaria*; Isaiah 48 : 6 *וְלֹא יָדַעְתֶּם וְהִלְכִיתֶם* signifies *hidden things* (63, Obs.) *which thou knewest not*; Isa. 5 : 4 *מַה־לַּעֲשׂוֹת עוֹד* what is yet to be done (196, Note 2, c) *to my vineyard which I have not done in it?* Ps. 78 : 45 *וַיִּשְׁלַח עֲרֹב וַיֹּאכְלֵם וַיַּפְרֹדֵם וַיִּשְׁחִיתֵם* *he sent the gadfly which devoured them, and the frogs which destroyed them*; 2 Kings 4 : 8 *וַיַּעֲבֵר אֵלִישָׁע אֶל־שׁוּנֵם וְשָׁם אִשָּׁה גְדוֹלָה וַתַּחֲזִקֵבּוּ לְאֶכְלֵלֶחֶם* *and Elisha passed on to Shunem, where was a great woman, who constrained him to eat bread*; Numbers 35 : 11 *וְנָם שָׁם רְצִיחַ וְנָם עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם* *ye shall have cities of refuge, to which (or whither) a manslayer may flee* (cf. the illustrations in 222, 3, c). With these may be associated instances which some might prefer to regard as examples of the 'circumstantial clause' (226), such as 2 Sam. 17 : 25 *וַיְהִי בְנֵי־אִישׁ עַמְשָׂא בְנֵי־אִישׁ וַיְהִי שֵׁם אִישׁ אַמָּסָא* *Amasa [was the] son of a man whose name [was] Jithrah*; Gen. 24 : 29 *וַיִּשְׁמוּ לָבָן לְבָן* *Rebekah had a brother, whose name was Laban*; cf. Gen. 16 : 1, Est. 2 : 5; also Gen. 11 : 4 *וְרֹאשׁוֹ בְּשָׁמַיִם* *a tower whose top [shall be] in the heavens*; cf. Zech. 2 : 5; further Lev. 22 : 4 *וְהוּא אִישׁ אִישׁ מִזֶּרַע אַהֲרֹן וְהוּא צְרוּעַ* *every one of the seed of Aaron who is a leper*; cf. Num. 33 : 40. Instances in which the connecting *ו* is omitted (in the same manner as אֵלֶּיךָ, 224) occur in Zech. 6 : 12 *וַיִּבְרָא אִישׁ וְהָיָה שְׁמוֹ* *behold a man whose name is Sprout* (cf. 2 Sam. 20 : 21, Job 1 : 1); Amos 5 : 27 *וַיִּחַן אֱלֹהֵי צְבָאוֹת וַיִּשְׁמוּ* *saith Jehovah, whose name is the God of hosts*, Isa. 48 : 2, Jer. 46 : 18.

Exercise 64.

אֲרָז cedar (1) נְשִׁמָּה breath, spirit לָנָה wait, expect מוֹם spot, stain, blemish

1 אֲנֹכִי הַשְׁמַדְתִּי אֶת־הָאֲמָרִי אֲשֶׁר פָּנְנָה אַרְצוֹת גְּבֹהוֹ : 2
 חָדְלוּ לָכֶם מִן־הָאָדָם אֲשֶׁר נִשְׁמָה בְּאִפּוֹ : 3 יֵשָׂא יְהוָה עִלְיָךְ
 גוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנֵי : 4 הַפְּלִדֵּךְ הַפְּקִיד אֶת־הַשְּׁלִישׁ
 אֲשֶׁר־נִשְׁעַן עַל־יָדוֹ עַל־הַשְּׁעָר : 5 אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ
 קוֹי : 6 יִד־יְהוָה עֵשֶׂתָּה זֹאת אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל־חַי : 7 אֵל
 גְּדוֹל יְהוָה אֲשֶׁר בִּידוֹ מַחְקְרֵי־אֲרִיץ : 8 כִּי יַעֲשֶׂה יְהוָה לְכָל־
 הָעֹפִים אֲשֶׁר־אֲתָה יִרְא מִפְּנֵיהֶם : 9 אֲפָרֵךְ תִּתְּפֹרֵן אֶת־כָּל־
 הַמְּקוֹמוֹת אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אֲתָם יִרְשִׁים אֲתָם אֶת־

אֱלֹהֵיהֶם : ¹⁰ אֲנִי יוֹסֵף אֲשֶׁר מְכַרְתֶּם אֹתִי מִצְרַיִם : ¹¹ הֲלֹא
 אֲנִכִּי אֶתְנֶה אֲשֶׁר רָכַבְתָּ עָלַי מֵעוֹדֶךָ עַד-הַיּוֹם הַזֶּה : ¹² עַבְדִּי
 אַתָּה יִשְׂרָאֵל אֲשֶׁר-בָּדַד אֶתְפָּאֵר : ¹³ הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד
 עָלָיו אֲדַמְתָּ-קִדְשִׁי הוּא : ¹⁴ הָאֱלֹהִים אֲשֶׁר הִתְהַלְכֶנוּ אֲבֹתַי
 לְפָנָיו יִבְרָךְ אֶת-הַנְּעָרִים : ¹⁵ הַחֶרֶב אֲשֶׁר אַתֶּם יֹרְאִים מִמֶּנָּה
 שָׁם תִּשְׁיֶגַע אֶתְכֶם : ¹⁶ נִשְׁבַּע יְהוָה אִם-יִשְׁתַּוּ בְּנֵי-נֹכַח הַיְרוּשָׁה
 אֲשֶׁר יִגְעַתּוּ בּוֹ : ¹⁷ הַשִּׁיב עָלֶיךָ יְהוָה כֹּל דְּמִי בֵּית-שָׂאוּל
 אֲשֶׁר מָלְכָתָּ תַחֲתָיו : ¹⁸ חִי-יְהוָה אֲשֶׁר עֲמַדְתִּי לְפָנָיו אִם-
 אֶקַּח : ¹⁹ הָאָרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ לָךְ אֶתְנַנֶּה : ²⁰ תִּדְעוּ
 אֶת-הַדָּרֶךְ אֲשֶׁר תֵּלְכוּ-בָהּ : ²¹ כָּל-אִישׁ אֲשֶׁר-בּוֹ מוֹם לֹא
 יִקְרַב אֶל-הַמִּזְבֵּחַ : ²² אֶל-יִשְׂאֵף אֱלֹהֶיךָ אֲשֶׁר אַתָּה בֹטַח בּוֹ :
²³ אָרוּר הַיּוֹם אֲשֶׁר יִלְדֵתִי בּוֹ : ²⁴ מִי מְנַוְשִׁי אֲשֶׁר-מְכַרְתִּי
 אֶתְכֶם לּוֹ : ²⁵ אֵיכָה גִדַּע אֵת דְּבַר יְהוָה אֲשֶׁר לֹא דִבְרוּ
 יְהוָה : ²⁶ אַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ : ²⁷ הַשְׁבַּט
 אֲשֶׁר-יִלְכְּדֶנּוּ יְהוָה יִקְרַב לְמִשְׁפְּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר-יִלְכְּדֶנָּה
 יְהוָה תִּקְרַב לְבָתִּים : ²⁸ מִי הוּא זֶה וְאֵי-זֶה אֲשֶׁר מְלֹאוֹ
 לְבוֹ לַעֲשׂוֹת בֵּן : ²⁹ אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם
 בְּמוֹעֲדָם : ³⁰ לוֹ אֶתֵּן אֶת-הָאָרֶץ אֲשֶׁר דָּרַךְ-בָּהּ : ³¹ הַמָּקוֹם
 אֲשֶׁר אֲנִינּוּ יוֹשְׁבֵי שָׂם צַר מִמֶּנּוּ : ³² אֵין בַּיִת אֲשֶׁר אֵין-שָׁם
 מֵת : ³³ אֲנִכִּי הָאֵל בֵּית-אֵל אֲשֶׁר מִשְׁחַת שָׁם מִצְבֵּה אֲשֶׁר
 נִדְרַת לִי שָׁם נָדַר : ³⁴ הָהֵשִׁב אֲשִׁיב אֶת-בְּנֵךְ אֶל-הָאָרֶץ
 אֲשֶׁר-יֵצְאָת מִשָּׁם : ³⁵ הַמָּטָה אֲשֶׁר עָלִיתָ שָׁם לֹא תִרַד מִמֶּנָּה :
³⁶ הָאָרֶץ אֲשֶׁר אַתָּה בֹא-שָׂמָה לְרִשְׁתָּהּ לֹא כְאָרֶץ מִצְרַיִם הוּא
 אֲשֶׁר יֵצְאָתֶם מִשָּׁם :

^a Amos 2:9.

^b See 114, *Obs.* 1.

^c Deut. 28:49.

^d 2 Kings 7:17.

^e Isaiah 49 : 23. ^f See page 219, foot-note 2. ^g See 19, 4. ^h Dent. 12 : 2.
ⁱ See 209, c. ^k See 173, Note 1. ^l See 83, 1. ^m See 196. ⁿ See 184,
 Note. ^o See 143, 3. ^p See 213, VI. 1. ^q Isa. 50 : 1. ^r Joshua 7 : 14.
^s See 87, Obs. Esther 7 : 5. ^t See 155, Obs. ^u 'the God of Bethel...' See
 80, 3, c. ^v See 217.

Write in Hebrew

1. This young man, whose father is rich, loves a young woman whose mother is poor. 2. I am a poor [man] whose adversaries (p. 219, foot-note 2) are near, whose friends are far off. 3. Good is the land which we have seen, and strong are the cities which we found in it. 4. Better is the word which thou hast spoken, than the deeds which thou hast done. 5. The people whom you know are not men from whom you will receive much. 6. More blessed is the man from whom much has been received, than the man to whom much has been given. 7. Trust not those strangers whom thou knowest not, but trust us, with whom thou hast dwelt from thy youth. 8. Stronger is the king to whom we are fleeing than the prince from whom we have escaped. 9. Better is heaven, whither we are going, than this earth where we are. 10. The land to which (whither) ye shall go is not like the land from which (whence) ye have come.

THE RELATIVE.

b. Omission of the Relative or its Complement.

223. I. *Omission of the Complement.* When the relative sign has attached to it (a) the *subject* of the subordinate proposition, the complement (1) does not really need to be separately expressed when the clause contains a finite verb, inasmuch as the latter already contains the personal pronoun required (112, 2 : accordingly, such a pronoun is rarely added, as in 2 Kings 22 : 13. (2) The complement is occasionally expressed, however, when the secondary clause does not contain a finite verb (though in this case also it is very frequently omitted), the reference to the antecedent being regarded as sufficiently obvious.

Illustrations of the first remark occur in Jer. 7 : 28 *זֶה הַגּוֹי אֲשֶׁר לֹא שָׁמְעוּ* *this is the nation that have not obeyed*; 17 : 5 *אֲרוּר הַגֵּבֶר אֲשֶׁר יִבְטַח בְּאָדָם* *curst is the man that trusteth in man*.¹

Examples of the second class of propositions, with the complement expressed, are Num. 9 : 13 *הָאִישׁ אֲשֶׁר-הוּא טָהוֹר* *the man who is clean*; Haggai 1 : 9 *בֵּיתִי אֲשֶׁר-הוּא חֲרָב* *my house which is desolate*; see also Deut. 17 : 15; Gen. 17 : 12. Instances in which the complement is not expressed are Gen. 14 : 17 *הַמְּלָכִים אֲשֶׁר אִתּוֹ* *the kings that were with him*; Ex. 29 : 32 *הַלֶּחֶם אֲשֶׁר בַּסֵּל* *the bread that is in the basket*.¹

(b) Moreover also, when it (1) forms the *direct object* of a finite verb, in its own clause, the pronominal complement is often left unexpressed, inasmuch as it can readily be supplied mentally. More rarely (2) is the complement omitted when it would be an indirect object, or (3) the local adverb *שָׁם* or either of its derivatives.

Examples of the first kind of omission are *זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה* *this is the thing that Jehovah hath commanded*, Ex. 16 : 16 (see also 18 : 17; 29 : 1); *זֶה הַבְּרִית אֲשֶׁר אֶכְרֵת* *this is the covenant which I will make*, Jer. 31 : 33; *זֵאת הַדְּבָרִים אֲשֶׁר תִּדְבֹר* *these are the words which thou shalt speak*, Exod. 19 : 6.¹ Illustrations of the second case are *מַה הַבְּטָחוֹן הַזֶּה אֲשֶׁר בְּטַחַתָּ* *what is this confidence [in] which thou trustest?* Isaiah 36 : 4, 2 Kings 18 : 19; *הִנֵּה הַיּוֹם אֲשֶׁר אָמַר יְהוָה אֵלֶיךָ* *behold the day [concerning] which Jehovah said unto thee*, 1 Sam. 24 : 5; Ex. 13 : 3. Omission of a local adverb is made in Isa. 51 : 1.

224. II. *Omission of the relative sign.* The relative sign itself is frequently omitted, and the complement alone remains : the nature of the clause must then be discovered by considering the whole context.

An example is found in Ex. 18 : 20 *הַדֶּרֶךְ יֵלְכוּ בָּהּ* *the way in which they shall go*. Possibly also, in Isa. 10 : 5, *הַמִּטָּה הַזֹּאת בְּיַדְּכֶם וְזַמְי* *the rod which is in their hand is mine indignation*; cf. 1 Kings 11 : 14.

III. *Omission of both relative and complement.* In poetry especially, both the relative sign and its complement are frequently omitted, whether the latter is the subject or the direct object in its own clause,—more rarely when it would be an indirect object, or a local adverb.

Examples are Psalm 118 : 24 *זֶה הַיּוֹם עָשָׂה יְהוָה* *this [is] the day [which] Jehovah made*; Jer. 15 : 14 *אֵשׁ קִרְחָה בְּאַפִּי עָלֶיכֶם תִּזְמַר* *a fire is kindled in mine anger [which] shall burn against you*, and *לֹא יָדַעְתָּ לֵאמֹר* *in a land [that] thou knowest not*; see also Isa. 42 : 16; 54 : 1.

¹ Obviously, cases such as these have given rise to the plausible opinion that *אֲשֶׁר* is really a 'relative pronoun.'

Rem. The like suppression in English is admissible only when the relative pronoun forms the direct object in its own clause, as 'I know the man [whom] you mean;' 'This is the book [which] we bought.'

Note a. The combination לְאִשֶּׁר is chiefly employed as a circumlocution for the construct state (80, 3 and Note), when there might otherwise be a long and intricate series of construct words, or when the last member is a proper name to which the preceding group is related as one united whole. Examples are מִסְפַּר הַגִּבּוֹרִים אֲשֶׁר לְדָוִד *the number of the mighty men of David*, 1 Chr. 11:10; שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה *the song of songs of Solomon*, Cant. 1:1; and in a less definite form שֶׁרָצָא אֲשֶׁר לְשִׂאוֹל 2 Sam. 2:8. In Rabbinical literature, this combination has been shortened into שֶׁ, which is now employed merely as the mark of the genitival relation; advance in this direction is already visible in Cant. 3:7; 1:6.

b. But the relative sign is also very frequently omitted, so that we find such expressions as שָׁנַת רְצוֹן לַיהוָה יוֹם נָקָם לְאַלְהֵינוּ *the year of the good pleasure of Jehovah, and the day of vengeance of our God*, Isaiah 61:2; also the common designation קְטָר דְּבַרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה *the book of the chronicles of the kings of Judah*, &c. This construction is especially employed for indicating dates (see 153, Note).

Exercise 65.

רֶמֶשׁ creeping thing [נהל] *Pi.* lead; protect רָצָה be pleased, עָנָה be afflicted,
 טָבַע to sink טָקַף take hold, support דִּילֵגָה delighted *Pi.* afflict
 שָׁחַת pit, grave בָּחַר chosen, elect [נבט] *Hi.* look חָצַב cut, hew

1 שֵׁם עוֹלָם אֶתֶן-לוֹ אֲשֶׁר לֹא יִכָּרֵת: 2 הַגּוֹי וְהַמְּלָכָה
 אֲשֶׁר לֹא-יַעֲבֹדוּךָ יֵאָבְדוּ: 3 אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם: 4 לָכֵן דִּרְשׁוּ אֶת-יְהוָה עַל-דְּבָרֵי הַסֵּפֶר
 אֲשֶׁר נִמְצָא פִי גְדוּלָה חֶמֶת יְהוָה אֲשֶׁר נִתְּכָה בְּנוֹ: 5 גְּדוּלָה
 חֶמֶת יְהוָה אֲשֶׁר הִיא נִצְתָה בְּנוֹ: 6 כְּזֹאת דְּבָרָה הַנִּעְרָה
 אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל: 7 יִתֵּן-לִי אֶת-מַעֲרַת הַמְּכַפֶּלֶה אֲשֶׁר-לוֹ
 אֲשֶׁר בִּקְצֵה שָׂדֵהוּ: 8 הִנֵּה אֲנִי מִכָּה בַמַּטָּה אֲשֶׁר-בְּיָדִי עַל-
 הַמַּיִם אֲשֶׁר בְּיָאֵר וְהִדְגָה אֲשֶׁר-בְּיָאֵר הַמּוֹת: 9 מֵאִסְתֶּם אֶת-
 אֱלֹהֵיכֶם אֲשֶׁר הוּא מוֹשִׁיעַ לָכֶם מִכָּל-רְעוּתֵיכֶם: 10 כָּל-רֶמֶשׁ
 אֲשֶׁר הוּא-חַי לָכֶם יִהְיֶה לְאַכְלָה: 11 לֹא יִקְרַב אִישׁ זֶר אֲשֶׁר
 לֹא מִזְרַע אֶהְרֹן הוּא: 12 יִרְאוּךָ כָּל-הַיָּמִים אֲשֶׁר-יֵהֶם חַיִּים

עַל־פְּנֵי הָאָדָמָה : 13 מָה הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה : 14 מָה
 הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם : 15 הִנֵּה הַמֶּלֶךְ אֲשֶׁר בְּחַרְתֶּם
 אֲשֶׁר שָׂאֲלַתֶם : 16 שְׁמַעוּ־נָא הַחֲלוּם הַזֶּה אֲשֶׁר חִלַּמְתִּי : 17
 רוּחִי אֲשֶׁר עָלֶיךָ וּדְבַרִי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ לֹא־יִמּוּשׁוּ מִפִּיךָ :
 18 זְכוּר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם : 19 מִי אַתָּה
 קִרְאתָ אֶל־הַמֶּלֶךְ : 20 אַתָּה עָמַל תִּשְׁכַּח כַּמִּים עֲבַדוּ תוֹפֵר :
 21 כָּל־כְּלִי יוֹצֵר עָלֶיךָ לֹא יֵצֵא : 22 אֲשֶׁר־י אָדָם מֵצֵא
 חֲכָמָה : 23 אֲשֶׁר־י אָנוּשׁ יַעֲשֶׂה־זֹאת וּבֶן־אָדָם יַחֲזִיק בָּהּ : 24
 גֵּר יִהְיֶה זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם : 25 אֵת אֶרֶץ לֹא מִטְהַרָּה
 הִיא : 26 אֲנִידָה לְךָ גְּדֻלוֹת לֹא יִרְעֶתֶם : 27 זֶה צוּם אֲבַחֲרֶהוּ :
 28 הוֹדַעְתָּ לָהֶם אֶת־הַדֶּרֶךְ יִלְכוּ בָּהּ : 29 יֵאבֵד יוֹם אֲוֹלַד־
 בּוֹ : 30 אֲשֶׁר־י אָדָם לֹא־יַחֲשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ
 רְמִיָּה : 31 אֲשֶׁר־י אָדָם עוֹזְלוֹ בְּךָ : 32 אִיָּהּ יְהוָה הַמּוֹלֵךְ אֶת־נֹגֵן
 בְּאֶרֶץ לֹא עֹבֵר בָּהּ אִישׁ וְלֹא יֹשֵׁב אָדָם שָׁם : 33 שְׁמַע יִשְׂרָאֵל
 בְּחַרְתִּי בּוֹ : 34 טוֹב הַדְּבָר שְׁמַעְתִּי : 35 מָה הַדְּבָר הַזֶּה עָשִׂיתָ
 לָנוּ : 36 הֵם זֶרַע בְּרַךְ יְהוָה : 37 עִם לֹא־יִרְעֶתִי יַעֲבֹדוּנִי : 38
 מִי חָרַשׁ כַּמְּלָאכִי אֲשַׁלַּח : 39 אִיָּהּ חֲסִדֶיךָ הָרֵאשִׁימִים נִשְׁבַּעְתָּ
 לְדוֹד : 40 טַבְּעוּ גוֹיִם בְּשַׁחַת עָשׂוּ : 41 אִין־מְנַהֵל לָהּ מְכַל־
 בָּנִים יִלְדָה וְאִין מַחֲזִיק בִּידָה מְכַל־בָּנִים גְּבָלָהּ : 42 אֵלֶּה
 הַדְּבָרִים עָשִׂיתֶם : 43 אִי־זֶה הַדֶּרֶךְ הַלֵּךְ : 44 אִנִּי יְהוָה מְדַרְיֶכְךָ
 בְּרַךְךָ תִּלְךָ : 45 הֵן עֲבַדִּי אֶת־מֶלֶךְ־בּוֹ בְּחִירִי רָצִיתָ נַפְשִׁי : 46
 שְׁמַחְנוּ בַּיּוֹם עֲנִיתָנוּ שְׁנוֹת־י רְאִינוּ רָעָה : 47 אִי־זֶה הַדֶּרֶךְ
 יִשְׁכַּן־אוֹר : 48 הַבֵּיטוּ אֶל־צוּר חֲצַבְתֶּם וְאֶל־מַקְבַּת בּוֹר נִקְרַתֶּם :

* See 83, 1. ^b Note the difference between this sentence and the preced-
 ing (2 Kings 22 : 13, and the parallel passage in 2 Chr. 34 : 21). ^c Thus (*lic.*)

like this)...⁷ See 215, 8, also 63, *Obs.*, and 103, 4. ^d Gen. 23:9. ^e See 43, *Obs.* 2. Gen. 9:3, and 1 Kings 8:40. ^f Num. 17:5. ^g Isa. 59:21. ^h See 125, 4, *a*. ⁱ Supply the relative in these sentences, and, where necessary, in others following. ^k See 213, VI. 2. ^l See 137, *Note* 1. ^m Job 3:3. ⁿ See 73, 4. ^o See 213, VI. 1. ^p See page 219, foot-note 2. ^q Ps. 9:16. ^r Isa. 51:18. ^s See 217, *Obs.* 2. ^t Isa. 42:1. ^u See 207, 2. Ps. 90:15. ^v Isa. 51:1.

Write in Hebrew

1. The God whom we serve will judge the people who do not keep his commandments. 2. Jehovah whom our fathers obeyed, will certainly bless their children who fear his name. 3. The deeds which thou hast done are like the words which thou hast spoken. 4. The God who [is] in the heavens seeth all the things that [are] upon the earth. 2. Let each woman who is a widow dwell with her children who are alive in the land. 6. Take the silver that is on the table, and give [it] to my servants who are in the field, in return for the work that they have done. 7. These are my laws [which] I commanded, and behold the deeds [which] ye have done! 8. Despise not men [whom] ye do not know, strangers [whom] ye have not seen. 9. Who is the king [that] will save you, and where is the arm [that] will deliver you? 10. Teach us the way [in which] we shall walk, and lead us to the place [in which] we shall dwell.

THE RELATIVE.

c. The Relative with General Antecedent understood.

225. 1. Sometimes *אֲשֶׁר* includes a general antecedent, and may accordingly signify *he* (or *him*) *who* (or *whom*), *those who* (or *whom*), *that which*, &c.

Thus, *אֲשֶׁר דִּבֶּר לָהֶם* *this is what* (i. e. that which) *he spake to them*, Gen. 49:28; *אֲשֶׁר עָשִׂיתִי* *ye have seen what I have done*, Ex. 19:4; *אֲשֶׁר יֹאמַר לָכֶם תַּעֲשׂוּ* *that which he shall command you, ye shall do*, Gen. 41:55; *אֲשֶׁר בּוֹ נִגַע צָרַעַת* *this is the law of [him] in whom is the plague of leprosy*, Lev. 14:32. Cf. the similar use of *qui* &c. in Latin, and of *who* in the condensed style of our own writers; 'Who steals my purse steals trash.'

Obs. 1. The simple אֲשֶׁר , as appears from the examples given, may indicate the general antecedent in the accusative case as well as in the nominative, although that meaning is more properly marked by אֲשֶׁר-אֵת (see 2, below).

Obs. 2. When this comprehensive אֲשֶׁר is itself suppressed, both antecedent and relative must of course be supplied: the context determines where this is necessary. Thus Num. 23 : 8 $\text{יְהוָה לֹא זָעַם יְהוָה לֹא זָעַם לֹא זָעַם לֹא זָעַם לֹא זָעַם}$ *how shall I curse [those whom] God hath not cursed, or how shall I be wroth against [those with whom] Jehovah is not wroth?* In such condensed language, a construct word may seem to stand strangely alone, as Ps. 65 : 5 אֲשֶׁר תִּבְחַר *blessed [is he, or, are they whom] thou dost choose*; see also 10--12 in Exercise.

2. When a preposition or similar particle immediately precedes the relative, this indefinite antecedent—and not the relative—must be regarded as the proper object of the prefix.¹

Accordingly, $\text{אֲשֶׁר אֶחָד מֵעֵינַי יִמְצָא}$ Ruth 2 : 2, means *let me glean after [him] in whose eyes I shall find favour*. Similarly לְאִשֶׁר does not mean *to whom*, but *to him who* (or *whom*), *to that which*, *to those who*, &c., as in Isa. 49 : 9 ; 2 : 8 ; 1 Sam. 30 : 27—31 ; and we must in like manner render בְּאִשֶׁר , בְּאִשֶׁר , בְּאִשֶׁר , בְּאִשֶׁר , בְּאִשֶׁר (Ex. 32 : 34).

3. But אֲשֶׁר may also be omitted from the combination described in the preceding remarks ; the inseparable preposition then coalesces with another particle following, especially a negative ; and it becomes necessary to supply both an appropriate antecedent and its relative at the proper intervening point.

Hence בְּלֹא may signify *in* (or *with*, or *for*) [that which is] *not*, &c., Isa. 55 : 2 ; 2 Chr. 30 : 18 ; Jer. 2 : 11 ; לֹא may mean *to* (*for*, or *by*) [him who does] *not*, &c., Isa. 65 : 1. In like manner, אֲשֶׁר may be omitted after a separate preposition, as אֲחֵרֵי in Jer. 2 : 8 ; see very condensed constructions in Job 26 : 2, 3.

Note 1. In later Hebrew especially, אֲשֶׁר is shortened into שֶׁ and prefixed to another word. (a) This fragment regularly keeps its proper vowel, while Dagesh (19) is placed in ordinary consonants succeeding it, as in שֶׁלֵּא Eccles. 7 : 14 ; (b) sometimes — is the vowel-point, as in שֶׁשֶׁמֶתִּי Jud. 5 : 7. (c) Before the aspirates, the common form is שֶׁ alone, as שֶׁאֲנִי in Cant. 1 : 6 ; but (d) it is once שֶׁ , in Jud. 6 : 17 $\text{שֶׁאֲתֵּה$. We also (e) find the form שֶׁ in Eccl. 3 : 18. This short form constantly occurs in Canticles ; in Ecclesiastes, it is very frequently employed ; in Judges, the later Psalms, and other works, its use is but occasional.

¹ Exceptions are exceedingly rare : Gen. 31 : 32 עִם אֲשֶׁר עִם *with whomsoever* ; Isa. 47 : 12 בְּאִשֶׁר *with which* [or, *wherein*].

² This combination is sometimes best rendered by 'how,' as in Deut. 9 : 7 ; Joshua 2 : 10 ; Gen. 30 : 29 $\text{אֲשֶׁר עֲבַדְתִּיךָ}$ *thou thyself knowest how I have served thee*. But the same meaning may also be conveyed even by the simple relative, as Gen. 6 : 15 *this is how thou shalt make it*. So also, אֲשֶׁר may mean *and how*, as in 2 Kings 14 : 15 (both forms in v. 28).

Note 2. In poetry, *זה* (more rarely *זו*, or *זו*) is occasionally used for the more common relative; as *אל-מסום זה יסדתה* to the place which (207, 2) thou hast founded, Ps. 104: 8; *הר-זה קנתה ימינו* the mountain which his right hand purchased, Ps. 78: 54. See also Ex. 15: 13.

Exercise 66.

הָרַס pull down, de-	הוֹן substance, wealth	נָפַץ break, scatter	מְחִיר price
stray	שָׂבְעָה satisfaction	נָמַל work, recompense	נֶטְשׁ net
יָגִיעַ labour; riches	שָׂרַד lay waste, destroy	עוֹלָל boy, child	סָמַן hide

1 אֶתְּהָ אֲשֶׁר יִדְוֶךָ אֶחָיִד : 2 זֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם :
 3 אֵלֶּה אֲשֶׁר שָׁלַח יְהוָה : 4 אֲשֶׁר לֹא שְׁאַלְתָּ נֹתְתִי לָךְ :
 5 עֵתָה תִּרְאֶה אֲשֶׁר אֶעֱשֶׂה 6 תִּדְבֹּר אֵת כָּל-אֲשֶׁר אֶעֱבֹד : 7
 הַמְּכַפֵּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה : 8 אֲשֶׁר לֹא-סָפַר לָהֶם
 רָאוּ וְאֲשֶׁר לֹא שָׁמְעוּ הִתְבּוֹנְנוּ : 9 אֲשֶׁר שָׁמַעְתִּי מֵאֵת יְהוָה
 הַגִּדְתִּי לָכֶם : 10 אֲשֶׁר־יִדְרְכֵי יִשְׁמְרוּ : 11 שְׁלַח בִּידְךָ תִּשְׁלַח :
 12 שְׁפַתְךָ לֹא יִדְעֵתִי אֲשַׁמֵּעַ : 13 אֵת אֲשֶׁר יֵאָהֵב יְהוָה יוֹכִיחַ :
 14 אֵת אֲשֶׁר-בְּעִיר וְאֵת-אֲשֶׁר בְּשָׂדֵה לְקַחוּ בְּנֵי יַעֲקֹב : 15 אֵת
 אֲשֶׁר-תִּתֵּן עָלַי אֲשָׂא : 16 אֹדִיעֶךָ אֵת אֲשֶׁר-תַּעֲשֶׂה וּמִשְׁחַתִּי
 לִי אֵת אֲשֶׁר אֲמַר אֵלֶיךָ : 17 הִנֵּה אֲשֶׁר בְּנִיתִי אֲנִי הָרַס וְאֵת
 אֲשֶׁר-נִמְעַתִּי אֲנִי נֹתַשׁ : 18 לֹא אֶעֱבֹדְךָ עַד אֲשֶׁר אֶם-עֲשִׂיתִי
 אֵת אֲשֶׁר דִּבַּרְתִּי לָךְ : 19 הִנֵּה אֶתְּהָ שָׁמַעְתָּ אֵת אֲשֶׁר עָשׂוּ
 מַלְכֵי אֲשׁוּר : 20 וְכִרְנָא אֶתְּ אֲשֶׁר הִתְהַלַּכְתִּי לַפְּנֵיךָ : 21
 אֶל-תִּשְׁבַּח אֶתְּ אֲשֶׁר-הִקְצַפְתָּ אֶת-יְהוָה : 22 זֶה אֲשֶׁר תַּעֲשֶׂה :
 23 הִגֵּד לַמֶּלֶךְ אֲשֶׁר רָאִיתָה : 24 שָׁמַע-נָא לְאֲשֶׁר אֲנִי דֹבֵר
 אֵלֶיךָ : 25 יוֹסֵף אָמַר לְאֲשֶׁר עַל-בֵּיתוֹ קוֹם רֹדֵף אַחֲרַי הָאֲנָשִׁים :
 26 אֶסְלַח לְאֲשֶׁר אֲשָׁאִיר : 27 בְּאֲשֶׁר לֹא הִפְצַתִּי בַחֲרָתֶם :
 28 רַבִּים אֲשֶׁר אֶתְּנוּ מֵאֲשֶׁר אֹתָם : 29 רַבִּים אֲשֶׁר מֵתוּ
 בְּאַבְנֵי הַבְּרֶד מֵאֲשֶׁר הִרְגוּ בְּנֵי יִשְׂרָאֵל : 30 לָכֵן קַחוּ לָכֶם

תָּבֵן מֵאִשֶׁר תִּמְצְאוּ: ³¹ אִמְצֵא־חֵן בְּעֵינֵיכֶם וְאִשֶׁר תֹּאמְרוּ
 אֵלַי אֲתָן: ³² הוּא בְּלִצְמָא לְכוּ לְמִים וְאִשֶׁר אֵין־לוֹ כֶּסֶף לְכוּ
 שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא־כֶסֶף וּבְלוֹא מְחִיר יִין וְחֶלֶב:
 לְמָה תִּשְׁקְלוּ־כֶסֶף בְּלֹא־לֶחֶם וַיְגִיעְכֶם בְּלֹא לִשְׁבֹּעַ: ³³
 תִּמְכַר עִמָּךְ בְּלֹא־חֵן: ³⁴ נְדַרְשֵׁתִי לְלוֹא שְׂאֵלוֹ נִמְצְאתִי לְלוֹא
 בְּקִשְׁנִי: ³⁵ מַה־עֹרֹתַי לְלֹא־בָח הוֹשַׁעַת זְרוּעַ לֹא עֵז: מַה־
 יַעֲצֵת לְלוֹא חֲכָמָה: ³⁶ רַבַּת מֵאִפְרַיִם אָכְלוּ אֶת־הַפֶּסֶח בְּלֹא
 כִּפְתּוּב: ³⁷ אַחֲרָי לֹא־יוֹעִילוּ הִלְכוּ הַנְּבִיאִים: ³⁸ בְּרוּךְ יְהוָה
 שְׁלֹא נִתְּנָנוּ מֵרַף לְשִׁנֵּיהֶם: ³⁹ רֵאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ
 תַּחַת הַשָּׁמֶשׁ: ⁴⁰ בַּת־בְּבֹל הַשְׂדֵדוּדָה אֲשֶׁרִי שִׁישְׁלֶם־לָךְ אֶת־
 גְּמוּלָךְ שֶׁנִּמְלַתְ לָנוּ: אֲשֶׁרִי שִׁיאַחוּ וְנִפְץ אֶת־עוֹלָלֶיךָ עַל־
 הַפֶּלַע: ⁴¹ מַה־שָּׁהִיָּה הוּא שִׁיְהִיָּה וּמַה־שֶׁנַּעֲשֶׂה הוּא שִׁיעֲשֶׂה:
²⁴ מִי מִשְׁלָנוּ אֶל־מֶלֶךְ יִשְׂרָאֵל: ⁴³ כְּמַעַט שֶׁעֲבַרְתִּי מֵהֶם עַד
 שֶׁמְצַאתִי אֶת שְׂאֵהְבָה נַפְשִׁי אַחֲזֵתוּ וְלֹא אֲרַפְּנוּ עַד־שֶׁהִבֵּאתוּ
 אֶל־בֵּית אֲמִי: ⁴⁴ אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֹזְרוֹ: ⁴⁵ עַם־זוֹ יַצְרַתִּי
 לִי תַהֲלֵתִי יִסְפְּרוּ: ⁴⁶ בְּרִשְׁתִּי זֶה טָמְנִי נִלְכְּדָה רִגְלִים: ⁴⁷ מִי
 נָתַן יִשְׂרָאֵל לְבָחוּיִם הֲלֹא יְהוָה זֶה חֲטָאנוּ לוֹ: ⁴⁸ הוֹדִיעֵנִי
 דְּרָדְדִּי אֵלֶיךָ: ⁴⁹ אִם־יִשְׁמְרוּ בְּנֵיךָ בְּרִיתִי וְעַדְתִּי זֶה אֶלְמָדָם
 גַּם־בְּנֵיהֶם עַד־יְעַד יִשְׁבּוּ לְכֶסֶף־לָךְ: ⁵⁰ שָׁמַע לְאֲבִיךָ זֶה יִלְרָךְ:
⁵¹ זָכַר עַדְתְּךָ קִנִּית קָדָם הֲרֵצִיֹן זֶה שֶׁכִּנַּת בּוֹ: ⁵² זֶה אָהַבְתִּי
 נְהַפְכֵרְבִי:

^a Deut. 14: 12. ^b See 195, II. c, and 180. ^c See 217. ^d See 24, 7, Obs. 1. ^e Isa. 52: 15. ^f See 225, Obs. 2. ^g Exodus 4: 13. ^h See 117, 4. ⁱ See 159. ^j See p. 210, foot-note 2. ^k See p. 227, foot-note 2. ^l Jer. 50: 20. ^m Isaiah 65: 12. ⁿ See 155, A. ^o See 104, Obs. ^p Ex. 5: 11. ^q Isa. 55: 1, 2. ^r See 167, Note. ^s Job 26: 2, 3. ^t See 66, Obs. 6, and 207, 1. ^u Chr. 30: 18. ^v See 225, 3. ^w Vocative. Ps. 137: 8, 9. ^x See 213, VII. 2. ^y 2 Kings 6: 11. ^z Cant. 3: 4. ¹ Ps. 74: 2. ² Job 19: 19.

Write in Hebrew

1. This is [she] who spoke. 2. These are [they] who rebelled.
 3. This is [he] whose daughter is dead. 4. This is [that] which I spake. 5. We have received what we did not ask. 6. Jehovah will hear [those] who cry unto him, and hearken to [those] who seek his face. 7. Take not from [that] which I have written, neither add to [that] which I have spoken. 8. We know how thou hast laboured. 9. Let us dwell with [those] whom we know, and trust in [those] whom we love. 10. Pity [those] who are in distress, and aid [those] who are oppressed. 11. O the happiness of [him who] keepeth the commandments of Jehovah! 12. O the happiness of [those who] delight in the law of God! 13. These are the deeds of [those who] do not know Jehovah. 14. These are the ways of [one whom] God has forsaken. 15. Why dost thou believe in [that which is] not truth? 16. Thou hast given to [him who] laboured not, and hast trusted in [him who] understood not.

CIRCUMSTANTIAL CLAUSES.¹

226. A 'Circumstantial Clause' is a subordinate proposition—frequently very brief—in a compound sentence, added with the view of further elucidating some point connected with one of the members forming the leading proposition. Mainly from the deficiency of specific and appropriate conjunctions—especially words signifying *while, whilst, whereas, although, inasmuch as, &c.*—various methods have been adopted in Hebrew for the purpose of indicating the particular relation of the circumstantial clause to the principal proposition.

1. Only the simple copulative ׀ (cf. 2, below) may be used to introduce the secondary clause; but even this sign is often omitted, especially in very brief clauses, or when the clause precedes the main proposition.

Thus, Gen. 24 : 45 וְכַדָּה עַל-שִׁכְמָהּ יָצְאָה רֵבֶקָה הִנֵּה רֵבֶקָה יָצְאָה *behold, Rebekah came out, and her pitcher was* (or, *with her pitcher*) *upon her shoulder*; Gen. 19 : 1

¹ On this subject, see also Driver on the Hebrew Tenses, Appendix I.

וַיָּבֹאוּ שְׁנֵי מַלְאָכִים קֹדְמֵי לַלַּיְלָה וְלוֹט יֹשֵׁב בְּשַׁעַר-סֹדֹם *and the two angels came to Sodom in the evening, while Lot was sitting in the gate of Sodom*; 1 Sam. 17: 23 עֹלָה עִלָּהּ עִם וְהָיָה אִישׁ הַבְּנִימִים עִלָּהּ *while he was speaking with them, behold the champion came up*; Ps. 50: 22 אֶמְרֶה וְאֵין מְצִיל *I shall tear in pieces, without any one delivering*; Isa. 34: 10 אֵין פֶּתַח לְדֹר פֶּתַח לְדֹר *from generation to generation it shall be desolate, no one passing through it*; 2 Samuel 13: 30 אֶל-דָּוִד בָּאָה וְהִשְׁמָעָה בָּאָה *and it came to pass that while they were in the way, the report came to David*. Other illustrations occur in Gen. 12: 4, 'Abram being seventy-five years old...'; v. 6, the Canaanite being then in the land; v. 8, 'Bethel being on the west and Ai on the east.' See further a large number of brief descriptive clauses in 1 Sam. 3: 2, 3.

2. In these accessory propositions, (a) the *subject regularly comes first* (cf. 55):¹ this arrangement obviously renders the use of 'Waw Conversive' impossible (158, 162). (b) The nominative, even when it has already been mentioned in the main proposition, is either itself expressly repeated in the subordinate clause, or its personal pronoun is employed instead; in neither case, however, does this arrangement give any special emphasis to the repeated term.

Thus, Gen. 44: 34 אֵיךְ אֶעֱלֶה אֶל-אָבִי וְהַנֶּשֶׁר אֵינֶנִּי אִתִּי *how can I go up to my father, when the lad is not* (or, *the lad not being*) *with me?* 1 Kings 8: 14 עָמַד עִמָּד וְיִבְרַךְ הַמֶּלֶךְ אֶת כָּל-קְהַל יִשְׂרָאֵל וְכָל-קְהַל יִשְׂרָאֵל *and the king blessed the whole congregation of Israel as* (or, *while*) *they stood*; Jud. 13: 9 וַיָּבֹא מְלָאֲךָ הַמַּלְאָכִים עֹד אֶל-הָאִשָּׁה וְהִיא יוֹשֶׁבֶת בַּשָּׂדֶה וְכַנּוּחַ אִישָׁהּ אֵין עִמָּה *and the angel of God came again to the woman, while she was sitting in the field, Manoah her husband not being with her*.

Note 1. It is sometimes necessary to repeat the same word at the beginning of several successive clauses, in each of which it forms the subject, as 'David' in 2 Sam. 6: 14, 15 ('...dancing before the Lord...').

Note 2. Examples of circumstantial clauses in which some other member than the subject stands first are found in Josh. 2: 15, Isa. 6: 6, &c.

3. In these 'descriptive clauses,' which usually indicate something *contemporaneous* with what is stated in the leading proposition, the verb, if any be required, is mostly in the participial form.

See the illustrations already given, also 2 Sam. 17: 2 יָגַע וְהָיָה יָגַע *I shall come upon him while he is weary*.

Obs. A descriptive clause is sometimes but the outcome of an effort to express, by circumlocution, what might be more concisely indicated by means of a

¹ Though the fact that the subject stands at the head of its own proposition generally indicates either that the latter is a circumstantial clause, or that the nominative is to receive special emphasis, the unusual arrangement may also be merely due to a desire for variety. Job 1: 16, 17; 2 Sam. 12: 1; 2 Kings 14: 9.

פְּנֵי הָאִישׁ וְאֶחָיוֹ¹² הִקְמִין אֵינָנו אֲתָנוּ : 12 אִיךְ תֹּאמַר אֶהְבֵּתִיךְ
וּלְבָד־אֵין אֲתִי : 13 אִיךְ יִשְׁמַעְנִי פְרָעָה וְאֲנִי עֶרְל שְׁפָתַיִם :
14 לָמָּה תִשְׁאַלְנִי וַיְהוּה־סֵר מֵעֲלִיךְ : 15 אֶת־יְהוּה אֱלֹהֵיכֶם
תִּירָאוּ וְהוּא יֵצֵל אֶתְכֶם מִיַּד כָּל־אִיְבֵיכֶם : 16 הִנֵּה־נָא הוּא־אֵלֵתִי
לְדַבֵּר אֶל־אֲדֹנָי וְאֲנִי עֶפֶר וְאֶפֶר : 17 הִנֵּה הַסֶּפֶה בְּעֵר בְּאִשׁ
וְהַסֶּפֶה אֵינָנו אֶבְלִי : 18 מֵה־תִּתֶן־לִי וְאֲנִי הוּלֵךְ עֲרִירִי : 19
הִנֵּה־אִישׁ עֹמֵד וְחֲרָבּוֹ שְׁלוֹפָה בְּיָדּוֹ : 20 הִנֵּה הַמֶּלֶךְ הַדּוֹבֵר
בִּי יֵצֵא וּמֶלֶךְ אַחֵר יֵצֵא לְקִרְאָתוֹ : 21 וְאֵרֵד מִן־הַהָר וְהִהָר
בְּעֵר בְּאִשׁ וְשָׁנִי לְדַחַת הַבְּרִית עַל־שְׁתֵּי יָדַי : 22 וְתִהְיֶה רִוַח
יְהוּה רֶעַח אֶל־שְׂאוּל וְהוּא בְּבֵיתוֹ יֵשֵׁב וְחִנִּיתוֹ בְּיָדּוֹ וְדוֹד
מִנְּגֹן בְּיָדּוֹ : 23 הִיא בָּאָה בְּסֶף־הַבַּיִת וְהִנֵּעַר מֵת : 24 הִמָּה
יּוֹדִים בְּקִצָּה הָעִיר וְשָׁמוּאֵל אָמַר אֶל־שְׂאוּל אָמַר לְנֹעַר
וַיַּעֲבֹר לְפָנָיו : 25 וַיִּשְׁמַע שְׂאוּל כִּי נֹדַע דּוֹד וְאֲנִשׁוֹ אִשְׁר
אָתּוֹ וְשְׂאוּל יֹשֵׁב בְּגִבְעָה תַּחַת הָאֵשׁל בְּרָמָה וְחִנִּיתוֹ בְּיָדּוֹ
וְכָל־עַבְדָּיו נֹעְבִים עָלָיו : 26 כִּכָּה תֹאכְלוּ אֶת הַפֶּסַח מִתְּנִיכֶם
חֲגוּדִים נֹעְלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם בְּיַדְכֶם : 27 הָאֵף אָמַנְם
אֶל־דָּ וְאֲנִי זָקַנְתִּי : 28 מִדּוּעַ בָּאתֶם אֵלַי וְאַתֶּם שְׁנֵאתֶם אֶתִּי
וְתִשְׁלַחְנִי מֵאַתְכֶם : 29 אָכֵן יֵשׁ יְהוּה בְּמִקְוֹם הַזֶּה וְאֲנִי לֹא
יִדְעָתִי : 30 אָכְלוּ זָרִים כָּחוֹ וְהוּא לֹא יִדַּע גַּם־שִׁיבָה זָרְקָה בּוֹ
וְהוּא לֹא יִדַּע : 31 הִחֲלוּ הַכְּהֻנִּים לְהַעֲלוֹת עֹלוֹת וְהִחִיכָל לֹא
יִסַּד : 32 הַמִּכְסָּה אֲנִי מֵאַבְרָהָם אִשְׁר אֲנִי עֹשֶׂה וְאַבְרָהָם הָיָה
יְהִיָּה לְגוֹי גָּדוֹל : 33 בְּאֱלֹהִים נַעֲשֶׂה חֵיל וְהוּא יְבוֹם צְרִינוּ :
34 עַד־מָתִי אֵתָּה מִתְּאֶבֶל אֶל־שְׂאוּל וְאֲנִי מֵאַסְתִּיו מִמֶּלֶךְ עַל־
יִשְׂרָאֵל : 35 אָמַרְתֶּם לִי כִּי־מֶלֶךְ יִמְלֹךְ עָלָינוּ וַיְהוּה מִלְּכֶכֶם :

36 לֹא־שָׁחַלְתִּי אֶת־הַנְּבִיאִים וְהֵם רָצוּ לֹא־דַבְּרֵתִי אֵלֵיהֶם וְהֵם
 נִבְּאוּ : 37 אֶל־תֹּאחֲרוּ אֵתִי וַיְהִי הַצְּלִיחַ דְּרָכָי : 38 וַיְהִי הַמָּה
 הַלְכִים הַלֹּדֶךְ וְדַבֵּר וְהִנֵּה רֶכֶב־אִשׁ וְסוּסֵי אִשׁ וַיִּפְרְדוּ בֵּין
 שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּמַעְרָה הַשָּׁמַיִם : וַאֲלִישַׁע רָאָה וְהוּא
 מַצְעֵק אָבִי אָבִי רֶכֶב יִשְׂרָאֵל וַפְרָשׁוּ וְלֹא רָאָהוּ עוֹד :

^a See middle of page 220. ^b See above, *Note 2*. Zech. 2 : 5. ^c See 217.
^d See 213, 4. ^e 'while...' ^f See 213, I. 2. ^g See 221, *Obs.* ^h See 208, 5.
 'In Hebrew, 'heart' is used more comprehensively than in English, and em-
 braces the region of thought or understanding; Gen. 17 : 17; 24 : 45, &c. This
 expression (Hosea 7 : 11) thus signifies 'without understanding;' cf. Jer. 5 : 21 ;
 Prov. 10 : 13 ; 17 : 16, &c. ^k 'when (since, seeing that)...' ^l See p. 63, foot-
 note 2. ^m 'though...' ⁿ See 169, 1. ^o 'Just as she...' 1 Kings 14 : 17.
^p See 161. ^q Cf. Exer. 44, note *f*. ^r See 125, 1, also 195, 4, and 196, *Note 1*.
^s See 125, 2, *Obs.* 2 Kings 2 : 11, 12. ^t See 79, 2. ^u See 71, 2. ^v See
 208, 1. ^w See 98.

Write in Hebrew

1. In the beginning of that year, our old king died, after having reigned twenty-five years, and his eldest daughter ruled in his stead, being thirty-two years of age when she began to reign. 2. Let us smite them while they are eating and drinking, and we shall find in their camp countless vessels of gold and silver. 3. Behold, there appeared unto her, in a dream, an angel with a crown in his hand, while she was sleeping under an oak. 4. In the evening there came to the city three men with their garments rent, and their shoes worn out. 5. We did not send them, although they have spoken in our name. 6. Why dost thou command me to go, without having told me what I shall speak? 7. We have come to you, without knowing what we are to do. 8. How shall I speak to them, seeing that I am a stranger? 9. Why should not I forgive my brother, seeing that the Lord in his mercy hath forgiven me?

P A R A D I G M S
o f
V E R B S, N O U N S, N U M E R A L S,
P R E P O S I T I O N S.

		Qal (163, 164)		(166) Niphal		
<i>PERF. Sing.</i>	3. m.	קָטַל*	פָּבַד*	קָטַן*	נִקְטַל*	
	3. f.	קָטְלָה*	פָּבְדָה*	קָטְנָה*	נִקְטְלָה*	
	2. m.	קָטַלְתָּ*	פָּבַדְתָּ*	קָטַנְתָּ*	נִקְטַלְתָּ*	
	2. f.	קָטַלְתְּ*	פָּבַדְתְּ*	קָטַנְתְּ*	נִקְטַלְתְּ*	
	1. c.	קָטַלְתִּי	פָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי	
	<i>Plur.</i>	3. c.	קָטְלוּ	פָּבְדוּ	קָטְנוּ	נִקְטְלוּ
		2. m.	קָטַלְתֶּם*	פָּבַדְתֶּם*	קָטַנְתֶּם	נִקְטַלְתֶּם
		2. f.	קָטַלְתֶּן	פָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1. c.	קָטַלְנוּ	פָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ		
<i>IMPF. Sing.</i>	3. m.	יִקְטַל*	יִכְבֹּד*	יִקְטַן	יִקְטַל*	
	3. f.	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	
	2. m.	תִּקְטַל	תִּכְבֹּד		תִּקְטַל	
	2. f.	תִּקְטְלִי*	תִּכְבְּדִי		תִּקְטְלִי	
	1. c.	אֶקְטַל	אֶכְבֹּד		אֶקְטַל	
	<i>Plur.</i>	3. m.	יִקְטְלוּ	יִכְבְּדוּ		יִקְטְלוּ
		3. f.	תִּקְטַלְנָה*	תִּכְבְּדֶנָה		תִּקְטַלְנָה
		2. m.	תִּקְטְלוּ	תִּכְבְּדוּ		תִּקְטְלוּ
2. f.		תִּקְטַלְנָה	תִּכְבְּדֶנָה		תִּקְטַלְנָה	
1. c.	נִקְטַל	נִכְבֵּד		נִקְטַל		
<i>JUSSIVE (120, b.)</i>						
<i>COHORT. (120, a.)</i>		אֶקְטַלְהָ*	אֶכְבְּדָה*		אֶקְטַלְהָ*	
<i>IMP. Sing.</i>	2. m.	קָטַל*	כָּבַד*		הִקְטַל*	
	2. f.	קָטְלִי*	כָּבְדִי		הִקְטְלִי*	
	<i>Plur.</i>	2. m.	קָטְלוּ	כָּבְדוּ		הִקְטְלוּ
		2. f.	קָטַלְנָה*	כָּבְדֶנָה*		הִקְטַלְנָה*
<i>INF.</i>	<i>Absolute</i>	קָטַל } קָטְלוּ	כָּבַד, כָּבְדוּ, כָּבְדָה, כָּבְדִי, כָּבְדִי	קָטַן*	הִקְטַל, הִקְטַל, קָטַן	
	<i>PART act. pass.</i>	קָטַל } קָטְלוּ	כָּבַד	קָטַן	נִקְטַל*	

See 109-113.

See 115 ff. and 180.

See 119, 180.

See 122 ff.; See 193 ff.

<i>Piël</i> (168)		<i>Pual</i>	<i>Hithpaël</i> (173)	<i>Hiphil</i> (171) <i>Hophal</i>	
קָטַל	קָטַל*	קָטַל*	הִתְקַטַּל*	הִקְטִיל*	הִקְטַל, הִקְטַל*
קָטַלְהָ	קָטַלְהָ*	קָטַלְהָ*	הִתְקַטַּלְהָ*	הִקְטִילְהָ*	הִקְטַלְהָ*
קָטַלְתָּ	קָטַלְתָּ*	קָטַלְתָּ*	הִתְקַטַּלְתָּ*	הִקְטִילְתָּ*	הִקְטַלְתָּ*
קָטַלְתִּי	קָטַלְתִּי*	קָטַלְתִּי*	הִתְקַטַּלְתִּי*	הִקְטִילְתִּי*	הִקְטַלְתִּי*
קָטַלוּ	קָטַלוּ*	קָטַלוּ*	הִתְקַטַּלוּ*	הִקְטִילוּ*	הִקְטַלוּ*
קָטַלְתֶּם	קָטַלְתֶּם*	קָטַלְתֶּם*	הִתְקַטַּלְתֶּם*	הִקְטִילְתֶּם*	הִקְטַלְתֶּם*
קָטַלְתֶּן	קָטַלְתֶּן*	קָטַלְתֶּן*	הִתְקַטַּלְתֶּן*	הִקְטִילְתֶּן*	הִקְטַלְתֶּן*
קָטַלְתֵּנּוּ	קָטַלְתֵּנּוּ*	קָטַלְתֵּנּוּ*	הִתְקַטַּלְתֵּנּוּ*	הִקְטִילְתֵּנּוּ*	הִקְטַלְתֵּנּוּ*
יִקְטַל*	יִקְטַל*	יִקְטַל*	יִתְקַטַּל*	יִקְטִיל*	יִקְטַל, יִקְטַל*
תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְהָ	תִּקְטַלְהָ	תִּקְטַלְהָ	תִּתְקַטַּלְהָ	תִּקְטִילְהָ	תִּקְטַלְהָ
תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּקְטַלְתָּ	תִּתְקַטַּלְתָּ	תִּקְטִילְתָּ	תִּקְטַלְתָּ
תִּקְטַלְתִּי	תִּקְטַלְתִּי	תִּקְטַלְתִּי	תִּתְקַטַּלְתִּי	תִּקְטִילְתִּי	תִּקְטַלְתִּי
תִּקְטַלְוּ	תִּקְטַלְוּ	תִּקְטַלְוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּקְטַלְתֶּם	תִּתְקַטַּלְתֶּם	תִּקְטִילְתֶּם	תִּקְטַלְתֶּם
תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּקְטַלְתֶּן	תִּתְקַטַּלְתֶּן	תִּקְטִילְתֶּן	תִּקְטַלְתֶּן
תִּקְטַלְתֵּנּוּ	תִּקְטַלְתֵּנּוּ	תִּקְטַלְתֵּנּוּ	תִּתְקַטַּלְתֵּנּוּ	תִּקְטִילְתֵּנּוּ	תִּקְטַלְתֵּנּוּ
נִקְטַל	נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
אִקְטַל*		אִתְקַטַּל*		אִקְטִיל*	
קָטַל		הִתְקַטַּל*	הִקְטִיל, הִקְטַלְהָ		
קָטַלְי	wanting	הִתְקַטַּלְי	הִקְטִילְי		wanting
קָטַלוּ		הִתְקַטַּלוּ	הִקְטִילוּ		
קָטַלְנָה		הִתְקַטַּלְנָה	הִקְטִילְנָה		
קָטַל	wanting.	הִתְקַטַּל*	הִקְטִיל*		not found
קָטַל, קָטַל*	קָטַל	הִתְקַטַּל	הִקְטִיל*		
מִקְטַל		מִתְקַטַּל	מִקְטִיל		מִקְטַל, מִקְטַל*
	מִקְטַל				

		SINGULAR AFFIXES.				
		1 com.	2 masc.	2 fem.	3 masc.	3 fem.
<i>PERF. Hiph. S. 3. m.</i> 177.		הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ	הִקְטִילָהּ
<i>PERF. Piel, S. 3. m.</i> 178, 1.		קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
<i>PERF. Qal, S. 3. m.</i> 179.		קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
	3. f.	קָטַלְתִּי	קָטַלְתְּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
	2. m.	קָטַלְתִּי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
	2. f.	קָטַלְתִּי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
	1. c.	—	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן
	<i>Plur. 3. c.</i>	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן
	2. m.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּן
	1. c.	—	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן
<i>INF. Qal</i> 178, 2.		קָטַלְתִּי	קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְתֶּם	קָטַלְתֶּן
<i>IMP. Qal, S. 2. m.</i> 178, 2.		קָטַלְתִּי	—	—	קָטַלְתֶּם	קָטַלְתֶּן
<i>IMP. Qal, S. 3. m.</i> 178, 3.		קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן
	<i>{ with Nun demon- strative, 180. }</i>	קָטַלְתִּי	קָטַלְתָּ	—	קָטַלְתֶּם	קָטַלְתֶּן
	<i>Plur. 3. m.</i>	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתֶּם	קָטַלְתֶּן

<i>PLURAL AFFIXES.</i>				
1 <i>com.</i>	2 <i>masc.</i>	2 <i>fem.</i>	3 <i>masc.</i>	3 <i>fem.</i>
הַקְטִילָנִי	הַקְטִילָכֶם	הַקְטִילָכֶן	הַקְטִילָם	הַקְטִילָן
קְטִילָנִי	קְטִילָכֶם	קְטִילָכֶן	קְטִילָם	קְטִילָן
קְטִילָנִי	קְטִילָכֶם	קְטִילָכֶן	קְטִילָם	קְטִילָן
קְטִילָתֶנּוּ	—	—	קְטִילָתֶם	קְטִילָתֶן
קְטִילָתֶנּוּ	—	—	קְטִילָתֶם	קְטִילָתֶן
קְטִילָתֶינִי	—	—	קְטִילָתֶיִם	קְטִילָתֶיִן
—	קְטִילָתֶיכֶם	קְטִילָתֶיכֶן	קְטִילָתֶיִם	קְטִילָתֶיִן
קְטִילָוֹנִי	—	—	קְטִילָוִם	קְטִילָוִן
קְטִילָתֶוּנִי	—	—	קְטִילָתֶוּם	קְטִילָתֶוּן
—	קְטִילָוֵיכֶם	קְטִילָוֵיכֶן	קְטִילָוִם	קְטִילָוִן
קְטִילָנִי	קְטִילָכֶם } קְטִילָכֶן }	קְטִילָכֶן } קְטִילָכֶן }	קְטִילָם	קְטִילָן
קְטִילָנִי	—	—	קְטִילָם	קְטִילָן
יַקְטִילָנִי	יַקְטִילָכֶם	יַקְטִילָכֶן	יַקְטִילָם	יַקְטִילָן
יַקְטִילָנִי	—	—	—	—
יַקְטִילָוֹנִי	יַקְטִילָוֵיכֶם	יַקְטִילָוֵיכֶן	יַקְטִילָוִם	יַקְטִילָוִן

	Qal		Niphal	Hiphil	Hophal
<i>PERF. S.</i> 3. <i>m.</i>	עָמַד	הָזַק	נָעַמַד*	הִעֲמִיד	הִעֲמַד*
3. <i>f.</i>	עָמְדָה		נָעַמְדָה*	הִעֲמִידָה	הִעֲמַדָה*
2. <i>m.</i>	עָמַדְתָּ		נָעַמַדְתָּ	הִעֲמַדְתָּ	הִעֲמַדְתָּ
2. <i>f.</i>	עָמַדְתְּ		נָעַמַדְתְּ	הִעֲמַדְתְּ	הִעֲמַדְתְּ
1. <i>c.</i>	עָמַדְתִּי		נָעַמַדְתִּי	הִעֲמַדְתִּי	הִעֲמַדְתִּי
<i>Plur.</i> 3. <i>c.</i>	עָמְדוּ		נָעַמְדוּ	הִעֲמִידוּ	הִעֲמַדוּ
2. <i>m.</i>	עָמַדְתֶּם*		נָעַמַדְתֶּם	הִעֲמַדְתֶּם	הִעֲמַדְתֶּם
2. <i>f.</i>	עָמַדְתֶּן		נָעַמַדְתֶּן	הִעֲמַדְתֶּן	הִעֲמַדְתֶּן
1. <i>c.</i>	עָמַדְתֶּי		נָעַמַדְתֶּי	הִעֲמַדְתֶּי	הִעֲמַדְתֶּי
<i>IMPF. S.</i> 3. <i>m.</i>	יַעֲמֹד*	יִהְיוּק*	יַעֲמַד*	יַעֲמִיד	יַעֲמַד
3. <i>f.</i>	תַּעֲמֹד	תִּהְיוּק	תַּעֲמַד	תַּעֲמִיד	תַּעֲמַד
2. <i>m.</i>	תַּעֲמַד	תִּהְיוּק	תַּעֲמַד	תַּעֲמִיד	תַּעֲמַד
2. <i>f.</i>	תַּעֲמַדִּי*	תִּהְיוּקִי*	תַּעֲמַדִּי	תַּעֲמִידִי	תַּעֲמַדִּי*
1. <i>c.</i>	אֵעֲמַד*	אִהְיוּק	אֵעֲמַד	אֵעֲמִיד	אֵעֲמַד
<i>Plur.</i> 3. <i>m.</i>	יַעֲמְדוּ*	יִהְיוּקוּ*	יַעֲמְדוּ	יַעֲמִידוּ	יַעֲמַדוּ
3. <i>f.</i>	תַּעֲמַדְנָה	תִּהְיוּקְנָה	תַּעֲמַדְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה
2. <i>m.</i>	תַּעֲמְדוּ	תִּהְיוּקוּ	תַּעֲמְדוּ	תַּעֲמִידוּ	תַּעֲמַדוּ
2. <i>f.</i>	תַּעֲמַדְנָה	תִּהְיוּקְנָה	תַּעֲמַדְנָה	תַּעֲמִידְנָה	תַּעֲמַדְנָה
1. <i>c.</i>	נַעֲמַד	נִהְיוּק	נַעֲמַד	נַעֲמִיד	נַעֲמַד
<i>Juss.</i>				יַעֲמַד	
<i>СОНОКТ.</i>	אֵעֲמַדָה			אֵעֲמִידָה	
<i>IMPR. S.</i> 2. <i>m.</i>	עָמַד*	הָזַק*	הִעֲמַד	הִעֲמַד	
2. <i>f.</i>	עָמַדִּי	הָזַקִּי	הִעֲמַדִּי	הִעֲמַדִּי	
<i>Pl.</i> 2. <i>m.</i>	עָמְדוּ	הָזַקוּ	הִעֲמְדוּ	הִעֲמְדוּ	wanting
2. <i>f.</i>	עָמַדְנָה	הָזַקְנָה	הִעֲמַדְנָה	הִעֲמַדְנָה	
<i>Inf.</i>	עָמַד		הִעֲמַד	הִעֲמִיד	
<i>absol.</i>	עָמְדוֹד		נָעַמְדוֹד	הִעֲמִידוֹד	הִעֲמַדוֹד
<i>PART. act.</i>	עָמַד (126, b)	הָזַק		הִעֲמִיד	
<i>pass.</i>	עָמִיד		נָעַמַד		הִעֲמַד

	Qal	Niphal	Piël	Pual	Hithpaël
<i>PERF. S. 3. m.</i>	שָׁחַט	נִשְׁחַט	שָׁחַט, רָחַם*	שָׁחַט, רָחַם*	הִתְשַׁחַט*
3. <i>f.</i>	שָׁחַטָה*	נִשְׁחַטָה*	שָׁחַטָה	שָׁחַטָה	הִתְשַׁחַטָה
2. <i>m.</i>	שָׁחַטְתָּ	נִשְׁחַטְתָּ	שָׁחַטְתָּ	שָׁחַטְתָּ	הִתְשַׁחַטְתָּ
2. <i>f.</i>	שָׁחַטְתְּ	נִשְׁחַטְתְּ	שָׁחַטְתְּ	שָׁחַטְתְּ	הִתְשַׁחַטְתְּ
1. <i>c.</i>	שָׁחַטְתִּי	נִשְׁחַטְתִּי	שָׁחַטְתִּי	שָׁחַטְתִּי	הִתְשַׁחַטְתִּי
<i>Plur. 3. c.</i>	שָׁחַטוּ*	נִשְׁחַטוּ*	שָׁחַטוּ	שָׁחַטוּ	הִתְשַׁחַטוּ
2. <i>m.</i>	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	שָׁחַטְתֶּם	שָׁחַטְתֶּם	הִתְשַׁחַטְתֶּם
2. <i>f.</i>	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	שָׁחַטְתֶּן	שָׁחַטְתֶּן	הִתְשַׁחַטְתֶּן
1. <i>c.</i>	שָׁחַטְנוּ	נִשְׁחַטְנוּ	שָׁחַטְנוּ	שָׁחַטְנוּ	הִתְשַׁחַטְנוּ
<i>IMPF. S. 3. m.</i>	יִשְׁחַט*	יִשְׁחַט	יִשְׁחַט, יִרְחַם	יִשְׁחַט, יִרְחַם*	יִתְשַׁחַט*
3. <i>f.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּשְׁחַט	תִּשְׁחַט	תִּתְשַׁחַט
2. <i>m.</i>	תִּשְׁחַט	תִּשְׁחַט	תִּשְׁחַט	תִּשְׁחַט	תִּתְשַׁחַט
2. <i>f.</i>	תִּשְׁחַטְתִּי*	תִּשְׁחַטְתִּי*	תִּשְׁחַטְתִּי	תִּשְׁחַטְתִּי	תִּתְשַׁחַטְתִּי
1. <i>c.</i>	אֶשְׁחַט	אֶשְׁחַט	אֶשְׁחַט	אֶשְׁחַט	אֶתְשַׁחַט
<i>Plur. 3. m.</i>	יִשְׁחַטוּ	יִשְׁחַטוּ	יִשְׁחַטוּ	יִשְׁחַטוּ	יִתְשַׁחַטוּ
3. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּתְשַׁחַטְנָה
2. <i>m.</i>	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּתְשַׁחַטוּ
2. <i>f.</i>	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּתְשַׁחַטְנָה
1. <i>c.</i>	נִשְׁחַט	נִשְׁחַט	נִשְׁחַט	נִשְׁחַט	נִתְשַׁחַט
<i>COHORT.</i>	אֶשְׁחַטָה	אֶשְׁחַטָה	אֶשְׁחַטָה	אֶשְׁחַטָה	
<i>IMPF. with Aff.</i>	יִשְׁחַטְהוּ	יִשְׁחַטְהוּ	יִשְׁחַטְהוּ	יִשְׁחַטְהוּ	
<i>IMP. S. 2. m.</i>	שָׁחַט*	הִשְׁחַט	שָׁחַט, רָחַם		הִתְשַׁחַט
2. <i>f.</i>	שָׁחַטִי*	הִשְׁחַטִי	שָׁחַטִי		הִתְשַׁחַטִי
<i>Pl. 2. m.</i>	שָׁחַטוּ	הִשְׁחַטוּ	שָׁחַטוּ	wanting	הִתְשַׁחַטוּ
2. <i>f.</i>	שָׁחַטְנָה	הִשְׁחַטְנָה	שָׁחַטְנָה		הִתְשַׁחַטְנָה
<i>INF.</i>	שָׁחַט	הִשְׁחַט	שָׁחַט, רָחַם		הִתְשַׁחַט
<i>absol.</i>	שָׁחוּט	הִשְׁחוּט	שָׁחַט	wanting	
<i>PART. act.</i>	שָׁחֵט		מִשְׁחַט, מְרַחֵם		מִתְשַׁחַט
<i>pass.</i>	שָׁחוּט	נִשְׁחָט		מִשְׁחַט	

	<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>	<i>Pual</i>
<i>PERF. S. 3. m.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח*	שֻׁלַּח
3. <i>f.</i>	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה	שֻׁלְּחָה
2. <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	שֻׁלַּחְתָּ
2. <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*	שֻׁלַּחְתְּ*
1. <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	שֻׁלַּחְתִּי
<i>Plur. 3. c.</i>	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ	שֻׁלְּחוּ
2. <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	שֻׁלַּחְתֶּם
2. <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	שֻׁלַּחְתֶּן
1. <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	שֻׁלַּחְנוּ
<i>IMPF. S. 3. m.</i>	שֹׁלֵךְ*	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח
3. <i>f.</i>	הִשְׁלִיךְ	תִּשְׁלַח	הִשְׁלִיךְ	הִשְׁלִיךְ
2. <i>m.</i>	הִשְׁלִיךְ	תִּשְׁלַח	הִשְׁלִיךְ	הִשְׁלִיךְ
2. <i>f.</i>	הִשְׁלִיכִי	תִּשְׁלַחִי	הִשְׁלִיכִי	הִשְׁלִיכִי
1. <i>c.</i>	אֲשַׁלֵּךְ	אֲשַׁלַּח	אֲשַׁלֵּךְ	אֲשַׁלֵּךְ
<i>Plur. 3. c.</i>	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. <i>f.</i>	הִשְׁלִיכְנָה	תִּשְׁלַחְנָה	הִשְׁלִיכְנָה	הִשְׁלִיכְנָה
2. <i>m.</i>	הִשְׁלִיכוּ	תִּשְׁלַחוּ	הִשְׁלִיכוּ	הִשְׁלִיכוּ
2. <i>f.</i>	הִשְׁלִיכְנָה	תִּשְׁלַחְנָה	הִשְׁלִיכְנָה	הִשְׁלִיכְנָה
1. <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Juss.</i>				
<i>PAUSE-FORM</i>	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
<i>IMP. S. 2. m.</i>	שִׁלַּח*	הִשְׁלַח*	שִׁלַּח	
2. <i>f.</i>	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	wanting
<i>Plur. 2. m.</i>	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	
2. <i>f.</i>	שִׁלְּחְנָה	הִשְׁלְּחְנָה	שִׁלְּחְנָה	
<i>INF.</i>				
<i>absol.</i>	שִׁלְּחַ	הִשְׁלַח	שִׁלַּח	
	שִׁלְּחִי	נִשְׁלַח	שִׁלַּח	
<i>PART. act.</i>	שִׁלְּחַ*		מְשַׁלֵּךְ*	
<i>pass.</i>	שִׁלְּחִי*	נִשְׁלַח		מְשֻׁלַּח

Hithpaël	Hiphil	Hophal	Qal	Hiphil
הִשְׁתַּלַּח*	הִשְׁלִיחַ*	הִשְׁלַח	אָכַל	הִאָּכִיל
הִשְׁתַּלְּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	אָכְלוּ	הִאָּכִילוּ
הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ		
הִשְׁתַּלַּחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*		
הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	(As in the Verbs 'Pe Aspirate'; see Paradigm III.)	
הִשְׁתַּלַּחְתְּוּ	הִשְׁלַחְתְּוּ	הִשְׁלַחְתְּוּ		
הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם		
הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן		
הִשְׁתַּלַּחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ		
יִשְׁתַּלַּח	יִשְׁלִיחַ*	יִשְׁלַח	יֵאָכֵל, יֵאָכֵל	יֵאָכֵל, יֵאָכֵל
תִּשְׁתַּלַּח	תִּשְׁלִיחַ	תִּשְׁלַח	תֵּאָכֵל, תֵּאָכֵל	תֵּאָכֵל
הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הֵאָכֵל	
הִשְׁתַּלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הֵאָכֵלִי	
אִשְׁתַּלַּח	אִשְׁלִיחַ	אִשְׁלַח	אֵאָכֵל, אֵאָכֵל	אֵאָכֵל, אֵאָכֵל
יִשְׁתַּלַּחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יֵאָכְלוּ	
הִשְׁתַּלַּחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ	הִשְׁלַחְתֶּנּוּ	הֵאָכְלוּ	
הִשְׁתַּלַּחְתְּוּ	הִשְׁלַחְתְּוּ	הִשְׁלַחְתְּוּ	הֵאָכְלוּ	
הִשְׁתַּלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הֵאָכְלוּ	
הִשְׁתַּלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הֵאָכְלוּ	
נִשְׁתַּלַּח	נִשְׁלַח	נִשְׁלַח	נֵאָכֵל	
יִשְׁתַּלַּח	יִשְׁלַח			
הִשְׁתַּלַּח	הִשְׁתַּלַּח*		אָכַל	הִאָּכַל
הִשְׁתַּלַּחְתִּי	הִשְׁתַּלַּחְתִּי	wanting	אָכְלִי	
הִשְׁתַּלַּחוּ	הִשְׁתַּלַּחוּ		אָכְלוּ	
הִשְׁתַּלַּחְתֶּם	הִשְׁתַּלַּחְתֶּם		אָכְלוּ	
הִשְׁתַּלַּח	הִשְׁתַּלַּח*		אָכַל	הִאָּכַל
	הִשְׁתַּלַּח*	הִשְׁתַּלַּח	אָכַל	
מִשְׁתַּלַּח	מִשְׁתַּלַּח	מִשְׁתַּלַּח	אָכַל	מֵאָכַל
		מִשְׁתַּלַּח	אָכְלִי	

X PARADIGM VII. VERB 'PE YOD,' PROPERLY 'PE WAW': 189.

	Qal		Niphal	Hiphil	Hophal
<i>PERF. S.</i> 3. m.	יָשַׁב	יָרַשׁ	נִשְׁבַּח*	הוֹשִׁיב*	הוֹשַׁב*
3. f.			נִשְׁבְּחָה	הוֹשִׁיבָה	הוֹשַׁבָה
2. m.			נִשְׁבַּחְתָּ	הוֹשִׁיבְתָּ	הוֹשַׁבְתָּ
2. f.			נִשְׁבַּחְתְּ	הוֹשִׁיבְתִּי	הוֹשַׁבְתְּ
1. c.	(both regular)		נִשְׁבַּחְתִּי	הוֹשִׁיבְתִּי	הוֹשַׁבְתִּי
<i>Plur.</i> 3. c.			נִשְׁבְּחוּ	הוֹשִׁיבוּ	הוֹשַׁבוּ
2. m.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶּם
2. f.			נִשְׁבַּחְתֶּן	הוֹשִׁיבְתֶן	הוֹשַׁבְתֶּן
1. c.			נִשְׁבַּחְתֶּם	הוֹשִׁיבְתֶם	הוֹשַׁבְתֶּם
<i>IMPF. S.</i> 3. m.	יֹשֵׁב*	יֹרֵשׁ*	יִשְׁבַּח*	יֹשִׁיב	יֹשַׁב
3. f.	תֹּשֵׁב	תֹּרֵשׁ	תִּשְׁבַּח	תֹּשִׁיב	תֹּשַׁב
2. m.	תֹּשֵׁב	תֹּרֵשׁ	תִּשְׁבַּח	תֹּשִׁיב	תֹּשַׁב
2. f.	תֹּשְׁבִי	תֹּרֵשִׁי	תִּשְׁבְּחִי	תֹּשִׁיבִי	תֹּשַׁבִּי
1. c.	אֹשֵׁב	אֹרֵשׁ	אִשְׁבַּח	אֹשִׁיב	אֹשַׁב
<i>Plur.</i> 3. m.	יֹשְׁבוּ	יֹרֵשוּ	יִשְׁבְּחוּ	יֹשִׁיבוּ	יֹשַׁבוּ
3. f.	תֹּשְׁבָה	תֹּרֵשְׁנָה	תִּשְׁבְּחִי	תֹּשִׁיבִי	תֹּשַׁבִּי
2. m.	תֹּשְׁבוּ	תֹּרֵשוּ	תִּשְׁבְּחוּ	תֹּשִׁיבוּ	תֹּשַׁבוּ
2. f.	תֹּשְׁבָה	תֹּרֵשְׁנָה	תִּשְׁבְּחִי	תֹּשִׁיבִי	תֹּשַׁבִּי
1. c.	נֹשֵׁב	נֹרֵשׁ	נִשְׁבַּח	נֹשִׁיב	נֹשַׁב
<i>Juss.</i>				יֹשִׁיב*	
<i>IMPF. with Waw Conv.</i>	וְיֹשֵׁב*	וְיֹרֵשׁ		וְיֹשִׁיב*	
<i>IMP. S.</i> 2. m.	שֵׁב, שְׁבָה	רֵשׁ, רֵשׁ	הִשְׁבַּח	הוֹשִׁיב*	
2. f.	שְׁבִי	רֵשִׁי	הִשְׁבְּחִי	הוֹשִׁיבִי	
<i>Plur.</i> 2. m.	שְׁבוּ	רֵשוּ	הִשְׁבְּחוּ	הוֹשִׁיבוּ	wanting
2. f.	שְׁבָה	רֵשְׁנָה	הִשְׁבְּחִי	הוֹשִׁיבִי	
<i>IMP. absol.</i>	שִׁבְתָּ	יָסַד	הִשְׁבַּח	הוֹשִׁיב	הוֹשַׁב
<i>absol.</i>	יָשׁוּב	יָבוֹשׁ		הוֹשַׁב	
<i>PART. act.</i>	יֹשֵׁב	יֹרֵשׁ		מוֹשִׁיב	
<i>pass.</i>	יֹשְׁבִי	יֹרֵשׁ	נוֹשֵׁב		מוֹשַׁב

	Qal			Qal	
<i>PERF. Sing.</i> 3. m.	קָם*	מָת*	בַּשׁ*	בָּן*	בֵּין*
3. f.	קָמָה*	מָתָה*	בַּשָּׁה*	בָּנָה*	בֵּינָה*
2. m.	קָמַת*	מָתָה*	בַּשְׁתָּ*	בָּנַת*	בֵּינוֹת*
2. f.	קָמַתְּ	מָתְּ	בַּשְׁתְּ	בָּנַתְּ	בֵּינוֹתְּ
1. c.	קָמַתִּי	מָתִי	בַּשְׁתִּי	בָּנַתִּי	בֵּינוֹתִי
<i>Plur.</i> 3. c.	קָמוּ	מָתוּ	בַּשׁוּ	בָּנוּ	בֵּינֵנוּ
2. m.	קָמְתֶם	מָתֶם	בַּשְׁתֶּם	בָּנַתֶם	בֵּינוֹתֶם
2. f.	קָמַתְּן	מָתְּן	בַּשְׁתְּן	בָּנַתְּן	בֵּינוֹתְּן
1. c.	קָמַנִּי	מָתַנִּי	בַּשְׁנִי	בָּנִי	בֵּינוֹנִי
<i>IMPF. Sing.</i> 3. m.	יִקְוֶם*		יִבֹּשׁ*	יִבְיֵן*	
3. f.	תִּקְוֶם		תִּבֹּשׁ	תִּבְיֵן	
2. m.	תִּקְוֶם		תִּבֹּשׁ	תִּבְיֵן	
2. f.	תִּקְוֶמִי		תִּבֹּשִׁי	תִּבְיֵנִי	
1. c.	אִקְוֶם		אִבֹּשׁ	אִבְיֵן	
<i>Plur.</i> 3. m.	יִקְוֶמוּ		יִבֹּשׁוּ	יִבְיֵנוּ	
3. f.	תִּקְוֶמְנָה*		תִּבֹּשְׁנָה	תִּבְיֵנָה	
2. m.	תִּקְוֶמוּ		תִּבֹּשׁוּ	תִּבְיֵנוּ	
2. f.	תִּקְוֶמְנָה		תִּבֹּשְׁנָה	תִּבְיֵנָה	
1. c.	נִקְוֶם		נִבֹּשׁ	נִבְיֵן	
<i>Jussive</i>	יִקֶּם			יִבֵּן	
<i>IMPF. with Waw Conv.</i>	וַיִּקֶּם, וַיִּקֶּם			וַיִּבְנֶן	
<i>IMF. Sing.</i> 2. m.	קִים*		בוֹשׁ	בִּין	
2. f.	קִימִי*		בֹּשִׁי	בִּינִי	
<i>Plur.</i> 2. m.	קִימוּ		בוֹשׁוּ	בִּינֵנוּ	
2. f.	קִימְנָה*		בֹּשְׁנָה	—	
<i>Inf.</i>	קִים*		בוֹשׁ	בִּין	
<i>Absolute</i>	קִים*		בוֹשׁ	בִּין	
<i>PART. act.</i>	קֹם*	מֵת	בוֹשׁ	בֵּן	
<i>pass.</i>	קֹמ*			בִּין	

		<i>Qal</i>		<i>Niphal</i>	<i>Piël</i>	
<i>PERF.</i>	<i>Sing.</i>	3. <i>m.</i>	מָצַח	מָלַח	נִמְצַח	מִצַּח
		3. <i>f.</i>	מָצַחָה	מָלַחָה	נִמְצַחָה	מִצַּחָה
		2. <i>m.</i>	מָצַחְתָּ*	מָלַחְתָּ	נִמְצַחְתָּ*	מִצַּחְתָּ*
		2. <i>f.</i>	מָצַחְתְּ	מָלַחְתְּ	נִמְצַחְתְּ	מִצַּחְתְּ
		1. <i>c.</i>	מָצַחְתִּי	מָלַחְתִּי	נִמְצַחְתִּי	מִצַּחְתִּי
	<i>Plur.</i>	3. <i>c.</i>	מָצַחוּ	מָלְחוּ	נִמְצְחוּ	מִצְחוּ
		2. <i>m.</i>	מָצַחְתֶּם	מָלַחְתֶּם	נִמְצַחְתֶּם	מִצַּחְתֶּם
		2. <i>f.</i>	מָצַחְתֶּן	מָלַחְתֶּן	נִמְצַחְתֶּן	מִצַּחְתֶּן
		1. <i>c.</i>	מָצַחְתֵּי	מָלַחְתֵּי	נִמְצַחְתֵּי	מִצַּחְתֵּי
<i>IMPF.</i>	<i>Sing.</i>	3. <i>m.</i>	יִמְצַח*	יִמְצַח	יִמְצַח	
		3. <i>f.</i>	תִּמְצַח	תִּמְצַח	תִּמְצַח	
		2. <i>m.</i>	תִּמְצַח	תִּמְצַח	תִּמְצַח	
		2. <i>f.</i>	תִּמְצַחִי	תִּמְצַחִי	תִּמְצַחִי	
		1. <i>c.</i>	אִמְצַח	אִמְצַח	אִמְצַח	
	<i>Plur.</i>	3. <i>m.</i>	יִמְצְחוּ	יִמְצְחוּ	יִמְצְחוּ	
		3. <i>f.</i>	תִּמְצַחְנָה*	תִּמְצַחְנָה*	תִּמְצַחְנָה*	
		2. <i>m.</i>	תִּמְצַחוּ	תִּמְצַחוּ	תִּמְצַחוּ	
		2. <i>f.</i>	תִּמְצַחְנָה	תִּמְצַחְנָה	תִּמְצַחְנָה	
	1. <i>c.</i>	נִמְצַח	נִמְצַח	נִמְצַח		
<i>JUSSIVE</i>						
<i>IMPF. with Affix</i>			יִמְצַחְנִי		יִמְצַחְנִי	
<i>IMP.</i>	<i>Sing.</i>	2. <i>m.</i>	מְצַח	הִמְצַח	טִמְצַח	
		2. <i>f.</i>	מְצַחִי	הִמְצַחִי	טִמְצַחִי	
	<i>Plur.</i>	2. <i>m.</i>	מְצַחוּ	הִמְצַחוּ	טִמְצַחוּ	
		2. <i>f.</i>	מְצַחְנָה*	הִמְצַחְנָה*	טִמְצַחְנָה*	
<i>INF.</i>			מְצַח	מְלַחַת	הִמְצַח	
	<i>absolute</i>		מְצַחֵה		נִמְצַח	
<i>PART.</i>	<i>active</i>		מְצַח	מְלַח	מִצַּח	
	<i>passive</i>		נִמְצָח		נִמְצָח	

	<i>Qal</i>	<i>Niphal</i>	<i>Piel</i>
<i>PERF. Sing.</i> 3. m.	פָּלַח*	נִפְלַח*	פָּלַח*
3. f.	פָּלְחָה*	נִפְלְחָה*	פָּלְחָה*
2. m.	פָּלַחְתָּ*	נִפְלַחְתָּ (נִפְלִיחַ)	פָּלַחְתָּ*
2. f.	פָּלַחְתְּ	נִפְלַחְתְּ	פָּלַחְתְּ
1. c.	פָּלַחְתִּי	נִפְלַחְתִּי	פָּלַחְתִּי
<i>Plur.</i> 3. c.	פָּלְחוּ*	נִפְלְחוּ	פָּלְחוּ
2. m.	פָּלַחְתֶּם	נִפְלַחְתֶּם	פָּלַחְתֶּם
2. f.	פָּלַחְתֶּן	נִפְלַחְתֶּן	פָּלַחְתֶּן
1. c.	פָּלַחְנוּ	נִפְלַחְנוּ	פָּלַחְנוּ
<i>IMPF. Sing.</i> 3. m.	יִפְלֹחַ*	יִפְלֹחַ*	יִפְלֹחַ*
3. f.	תִּפְלֹחַ	תִּפְלֹחַ	תִּפְלֹחַ
2. m.	תִּפְלֹחַ	תִּפְלֹחַ	תִּפְלֹחַ
2. f.	תִּפְלִי	תִּפְלִי	תִּפְלִי
1. c.	אֶפְלֹחַ	אֶפְלֹחַ	אֶפְלֹחַ
<i>Plur.</i> 3. m.	יִפְלְחוּ	יִפְלְחוּ	יִפְלְחוּ
3. f.	תִּפְלִינָה*	תִּפְלִינָה*	תִּפְלִינָה*
2. m.	תִּפְלְחוּ	תִּפְלְחוּ	תִּפְלְחוּ
2. f.	תִּפְלִינָה	תִּפְלִינָה	תִּפְלִינָה
1. c.	נִפְלֹחַ	נִפְלֹחַ	נִפְלֹחַ
<i>JUSSIVE</i>	יִפְלֹל*	יִפְלֹל*	יִפְלֹל*
<i>IMPF. with Affix</i>	יִפְלְלִי		יִפְלְלִי
<i>IMP. Sing.</i> 2. m.	פָּלַח*	הִפְלֵחַ*	פָּלַח*
2. f.	פָּלִי	הִפְלִי	פָּלִי
<i>Plur.</i> 2. m.	פָּלוּ	הִפְלוּ	פָּלוּ
2. f.	פָּלִינָה*	הִפְלִינָה	פָּלִינָה
<i>INF.</i>			
<i>absolute</i>	פָּלוֹחַ*	הִפְלוֹחַ*	פָּלוֹחַ*
	פָּלוּ	נִפְלוּ	פָּלוּ, פָּלוּהַ
<i>PART. active</i>	פָּלוֹחַ*		פָּמוֹלַח*
<i>passive</i>	פָּלוּי*	נִפְלוּחַ*	

<i>Pual</i>	<i>Hithpaël</i>	<i>Hiphil</i>	<i>Hophal</i>
פָּלַח*	הִתְפַּלַּח*	הִגְלָה*	הִגְלָה*
פָּלְחוּ*	הִתְפַּלְּחוּ*	הִגְלִיחוּ*	הִגְלִיחוּ*
פָּלִיחַ*	הִתְפַּלִּיחַ*	הִגְלִיחַ, הִגְלִיחַ*	הִגְלִיחַ*
פָּלִיחַ	הִתְפַּלִּיחַ	הִגְלִיחַ, הִגְלִיחַ	הִגְלִיחַ
פָּלִיחִי	הִתְפַּלִּיחִי	הִגְלִיחִי, הִגְלִיחִי	הִגְלִיחִי
פָּלוּ	הִתְפַּלוּ	הִגְלוּ	הִגְלוּ
פָּלִיחוּם	הִתְפַּלִּיחוּם	הִגְלִיחוּם, הִגְלִיחוּם*	הִגְלִיחוּם
פָּלִיחוּן	הִתְפַּלִּיחוּן	הִגְלִיחוּן, הִגְלִיחוּן	הִגְלִיחוּן
פָּלִימִי	הִתְפַּלִּימִי	הִגְלִימִי	הִגְלִימִי
פָּלְחוּ*	הִתְפַּלְּחוּ*	יִגְלוּ*	יִגְלוּ*
תְּפַלְּחוּ	תְּפַלְּחוּ	תִּגְלוּ	תִּגְלוּ
תְּפַלְּחוּ	תְּפַלְּחוּ	תִּגְלוּ	תִּגְלוּ
תְּפַלִּי	תְּפַלִּי	תִּגְלִי	תִּגְלִי
אֲפַלְּחֵה	אֲתַפְּלִיחֵה	אֲגַלְּה	אֲגַלְּה
יִגְלוּ	יִתְפַּלוּ	יִגְלוּ	יִגְלוּ
תְּפַלְּינָה	תְּפַלְּינָה*	תִּגְלִינָה*	תִּגְלִינָה*
תְּפַלוּ	תְּפַלוּ	תִּגְלוּ	תִּגְלוּ
תְּפַלְּינָה	תְּפַלְּינָה	תִּגְלִינָה	תִּגְלִינָה
נִגְלוּ	נִתְפַּלוּ	נִגְלוּ	נִגְלוּ
	יִתְפַּלְּוּ*	יִגְלוּ	
		יִגְלִי	
		יִגְלוּ	
wanting	הִתְפַּלַּח*	הִגְלָה*	wanting
	הִתְפַּלִּי	הִגְלִי	
	הִתְפַּלוּ	הִגְלוּ	
	הִתְפַּלְּינָה	הִגְלִינָה	
פָּלְחוּ*	הִתְפַּלְּחוּ*	הִגְלוּ*	הִגְלוּ*
		הִגְלוּ	הִגְלוּ
מִגְלוּ*	מִתְפַּלְּוּ*	מִגְלוּ*	מִגְלוּ*
מִגְלוּ*			

		<i>Qal</i>			
<i>PERF. Sing.</i>	3. m.	[נָגַשׁ]	נָפַל	נָחַן	
	3. f.	Not used in Perfect <i>Qal.</i>	נָפְלוּהָ	נָחְנָה	
	2. m.		etc.	נָחְנָה*	
	2. f.			נָחַן	
	1. c.			נָחְנָה*	
	<i>Plur.</i>		3. c.		נָחְנוּ
			2. m.		נָחְנוּם*
			2. f.		נָחְנָן
			1. c.		נָחְנָנוּ*
<i>IMPF. Sing.</i>	3. m.		יִגֵּשׁ*	יִפֹּל*	יִנָּחַן*
	3. f.	תִּגֵּשׁ	תִּפֹּל	תִּנָּחַן	
	2. m.	תִּגֵּשׁ	תִּפֹּל	תִּנָּחַן	
	2. f.	תִּגֵּשִׁי	תִּפֹּלִי	תִּנָּחֲנִי	
	1. c.	אִגֵּשׁ	אִפֹּל	אִנָּחַן	
	<i>Plur.</i>	3. m.	יִגֵּשׁוּ	יִפֹּלוּ	יִנָּחְנוּ
		3. f.	תִּגֵּשְׁנָה	תִּפֹּלְנָה	תִּנָּחְנָה
		2. m.	תִּגֵּשׁוּ	תִּפֹּלוּ	תִּנָּחְנוּ
		2. f.	תִּגֵּשְׁנָה	תִּפֹּלְנָה	תִּנָּחְנָה
1. c.	נִגֵּשׁ	נִפֹּל	נִנָּחַן		
<i>Juss.</i>					
<i>COHORT.</i>		אִגֵּשְׁהָ	אִפֹּלָה	אִנָּחְנָה	
<i>IMF. Sing.</i>	2. m.	בִּגֵּשׁ, בִּשְׂחָה*	נִפֹּל	נִתְּחַן, תִּנָּחַן*	
	2. f.	בִּגֵּשִׁי	נִפֹּלִי	תִּנָּחֲנִי	
	<i>Plur.</i>	2. m.	בִּשְׂחוּ	נִפֹּלוּ	תִּנָּחְנוּ
		2. f.	בִּגֵּשְׁנָה	נִפֹּלְנָה	תִּנָּחְנָה
<i>INF.</i>		בִּגֵּשׂוּ*	נִפֹּל	נִתְּחַן*	
	<i>absolute</i>	נִגֹּשׁ	נִפֹּל	נִחָן	
<i>PART. active</i>		נֹגֵשׁ	נֹפֵל	נֹחֵן	
	<i>passive</i>	נִגְיֵשׁ	—	נִחָן	

<i>Niphal</i>	<i>Hiphil</i>	<i>Hophal</i>	<i>Hithpaël</i>
הִגַּשׁ*	הִגְיִשׁ*	הִגַּשׁ*	הִתְגַּבֵּא, הִתְגַּבֵּא*
הִגְשָׁה	הִגְיִשָּׁה	הִגְשָׁה	
הִגְשִׁיתָ	הִגְיִשְׁתָּ	הִגְשִׁיתָ	
הִגְשִׁיתִי	הִגְיִשְׁתִּי	הִגְשִׁיתִי	
הִגְשִׁי	הִגְיִשִׁי	הִגְשִׁי	
הִגְשִׁימֶם	הִגְיִשִּׁמֶם	הִגְשִׁימֶם	
הִגְשִׁימְךָ	הִגְיִשִּׁמְךָ	הִגְשִׁימְךָ	
הִגְשִׁיכֵם	הִגְיִשִּׁכֵם	הִגְשִׁיכֵם	
הִגְשִׁי	הִגְיִשׁ*	הִגְשִׁי*	הִתְגַּבֵּא
הִגְשִׁימֶם	הִגְיִשִּׁמֶם	הִגְשִׁימֶם	
etc.	הִגְיִשׁ	הִגְשִׁי	
	הִגְיִשְׁתִּי	הִגְשִׁיתִי	
	הִגְיִשׁ	הִגְשִׁי	
	הִגְיִשְׁתִּי	הִגְשִׁיתִי	
regular	הִגְיִשְׁתִּי	הִגְשִׁיתִי	
	הִגְיִשְׁתִּי	הִגְשִׁיתִי	
	הִגְיִשׁ	הִגְשִׁי	
	הִגְיִשׁ*	הִגְשִׁי*	
	הִגְיִשָּׁה		
הִגְשִׁי	הִגְיִשׁ, הִגְיִשָּׁה*		הִתְגַּבֵּא*
הִגְשִׁיתִי	הִגְיִשְׁתִּי	wanting	הִתְגַּבֵּא
הִגְשִׁיתֶם	הִגְיִשְׁתֶּם		
הִגְשִׁיתֶנּוּ	הִגְיִשְׁתֶּנּוּ		
הִגְשִׁי	הִגְיִשׁ*	הִגְשִׁי*	
הִגְשִׁי	הִגְשִׁי	הִגְשִׁי	
	הִגְיִשׁ*		הִתְגַּבֵּא
הִגְשִׁי*		הִגְשִׁי*	

	Qal			Niphal
<i>PERF. Sing.</i> 3. m.	סָב, סָבב*	קַל	הָם	נָסַב*
3. f.	סָבָה, סָבְבָה	קָלָה	הָמָה	נָסְבָה
2. m.	סָבוּחַ	קָלוּחַ	etc.	נָסְבוּחַ
2. f.	סָבוּחַ	etc.		נָסְבוּחַ
1. c.	סָבוּחִי			נָסְבוּחִי
<i>Plur.</i> 3. c.	סָבוּ, סָבְבוּ			נָסְבוּ
2. m.	סָבוּחַם			נָסְבוּחַם
2. f.	סָבוּחַן			נָסְבוּחַן
1. c.	סָבוּחֵינוּ			נָסְבוּחֵינוּ
<i>IMPR. Sing.</i> 3. m.	יִסֹב*	יִקַּל*	יִהָם*	יִסְבֹּב*
3. f.	תִּסֹב	תִּקַּל	תִּהָם	תִּסְבֹּב
2. m.	תִּסֹב	תִּקַּל	תִּהָם	תִּסְבֹּב
2. f.	תִּסְבִּי	תִּקְלִי	תִּהְפְּמִי	תִּסְבִּי
1. c.	אִסֹב	אִקַּל	אִהָם	אִסְבֹּב
<i>Plur.</i> 3. m.	יִסְבוּ	יִקְלוּ	יִהָמוּ	יִסְבְּבוּ
3. f.	תִּסְבְּינָה	תִּקְלִינָה	תִּהָמְנָה	תִּסְבְּינָה
2. m.	תִּסְבוּ	תִּקְלוּ	תִּהָמוּ	תִּסְבְּבוּ
2. f.	תִּסְבְּינָה	תִּקְלִינָה	תִּהָמְנָה	תִּסְבְּינָה
1. c.	נִסֹב	נִקַּל	נִהָם	נִסְבֹּב
<i>IMPR. with affix</i> <i>with Waw Conv.</i>	וַיִּסְבֵּי	וַיִּקַּל	וַיִּהָם	וַיִּסְבֹּב
<i>IMP. Sing.</i> 2. m.	סֹב*		הָם*	הִסְבֵּב*
2. f.	סְבִי		הָפְּמִי	הִסְבִּי
<i>Plur.</i> 2. m.	סְבוּ		הָמוּ	הִסְבְּבוּ
2. f.	סְבִינָה		הָפְּמִינָה	הִסְבְּבִינָה
<i>IMP. absolute</i>	סֹב, סָבב*	קַל, קָל	הָם*	הִסְבֵּב*
	סְבוּב	קָלוּל	הָמוּם	הִסְבִּיב
<i>PART. active</i>	סָבֵב	קָל, קָלִים		
<i>passive</i>	סְבוּב			נָסַב, נָסְבָח

<i>Hiphil</i>	<i>Hophal</i>	<i>Poël</i>	<i>Poal</i>	<i>Hithpoël</i>
הָקַטב*	הוֹקַטב*	סוֹקַבב*	סוֹקַבב*	הִקְטַבְב
הִקְטַבְה	הוֹקַטְבְה	סוֹקַבְבְה	סוֹקַבְבְה	הִקְטַבְבְה
הִקְטַבְתָּ	הוֹקַטְבְתָּ	סוֹקַבְבְתָּ	סוֹקַבְבְתָּ	הִקְטַבְבְתָּ
הִקְטַבְתִּי	הוֹקַטְבְתִּי	סוֹקַבְבְתִּי	סוֹקַבְבְתִּי	הִקְטַבְבְתִּי
הִקְטַבְנוּ	הוֹקַטְבְנוּ	סוֹקַבְבְנוּ	סוֹקַבְבְנוּ	הִקְטַבְבְנוּ
הִקְטַבְתֶּם	הוֹקַטְבְתֶּם	סוֹקַבְבְתֶּם	סוֹקַבְבְתֶּם	הִקְטַבְבְתֶּם
הִקְטַבְתֶּן	הוֹקַטְבְתֶּן	סוֹקַבְבְתֶּן	סוֹקַבְבְתֶּן	הִקְטַבְבְתֶּן
הִקְטַבְנוּ	הוֹקַטְבְנוּ	סוֹקַבְבְנוּ	סוֹקַבְבְנוּ	הִקְטַבְבְנוּ
יִסְתַּבב, יִסַּב*	יִסְתַּבב, יִסַּב*	יִסְתַּבב	יִסְתַּבב	יִסְתַּבְב
תִּסְב	תִּסְב	תִּסְבְּ	תִּסְבְּ	תִּסְבְּ
תִּסְב	תִּסְב	תִּסְבְּ	תִּסְבְּ	תִּסְבְּ
תִּסְבִּי	תִּסְבִּי	תִּסְבְּבִי	תִּסְבְּבִי	תִּסְבְּבִי
אִסַּב	אִסַּב	אִסְבְּ	אִסְבְּ	אִסְבְּ
יִסְבֵּב, יִסְבֵּב	יִסְבֵּב	יִסְבְּבוּ	יִסְבְּבוּ	יִסְבְּבוּ
תִּסְבְּבֶנָה	תִּסְבְּבֶנָה	תִּסְבְּבֶנָה	תִּסְבְּבֶנָה	תִּסְבְּבֶנָה
תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ	תִּסְבְּבוּ
תִּסְבְּבֵינָה	תִּסְבְּבֵינָה	תִּסְבְּבֵינָה	תִּסְבְּבֵינָה	תִּסְבְּבֵינָה
נִסַּב	נִסַּב	נִסְבְּ	נִסְבְּ	נִסְבְּ
יִסְבְּנִי		יִסְבְּבֵנִי		
וַיִּסְב, וַיִּסַּב				
הָקַטב*		סוֹקַבב		הִקְטַבְב
הִקְטַבִּי	wanting	סוֹקַבְבִי	wanting	הִקְטַבְבִי
הִקְטַבְנוּ		סוֹקַבְבְנוּ		הִקְטַבְבְנוּ
הִקְטַבְנָה		סוֹקַבְבְנָה		הִקְטַבְבְנָה
הָקַטב		סוֹקַבב	סוֹקַבב	הִקְטַבְב
הָקַטב	הוֹקַטב	סוֹקַבב		
מִסְבַּב, מִסְבָּה		מִסְבָּב		מִסְבָּב
	מִסְבָּב		מִסְבָּב	

Masculine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סוּס a horse	סוּסִים horses
<i>Constr. st.</i>	סוּס horse-of	סוּסֵי horses-of
<i>Suff. sing. 1. c.</i>	סוּסִי my horse	סוּסֵי my horses
2. m.	סוּסֶיךָ thy horse	סוּסֵיךָ thy horses
2. f.	סוּסֶיךָ thy horse	סוּסֵיךָ thy horses
3. m.	סוּסָיו his horse	סוּסָיו his horses
3. f.	סוּסֶיהָ her horse	סוּסֶיהָ her horses
<i>plur. 1. c.</i>	סוּסֵינוּ our horse	סוּסֵינוּ our horses
2. m.	סוּסֵיכֶם your horse	סוּסֵיכֶם your horses
2. f.	סוּסֵיכֶן your horse	סוּסֵיכֶן your horses
3. m.	סוּסֵיהֶם their horse	סוּסֵיהֶם their horses
3. f.	סוּסֵיהֶן their horse	סוּסֵיהֶן their horses.

Feminine Noun.

	<i>Singular.</i>	<i>Plural.</i>
<i>Absol. st.</i>	סוּסָה a mare	סוּסוֹת mares
<i>Constr. st.</i>	סוּסַת mare-of	סוּסוֹת mares-of
<i>Suff. sing. 1. c.</i>	סוּסָתִי my mare	סוּסוֹתֵי my mares
2. m.	סוּסָתְךָ thy mare	סוּסוֹתֶיךָ thy mares
2. f.	סוּסָתְךָ thy mare	סוּסוֹתֶיךָ thy mares
3. m.	סוּסָתָיו his mare	סוּסוֹתָיו his mares
3. f.	סוּסָתֶיהָ her mare	סוּסוֹתֶיהָ her mares
<i>plur. 1. c.</i>	סוּסָתֵינוּ our mare	סוּסוֹתֵינוּ our mares
2. m.	סוּסָתֵיכֶם your mare	סוּסוֹתֵיכֶם your mares
2. f.	סוּסָתֵיכֶן your mare	סוּסוֹתֵיכֶן your mares
3. m.	סוּסָתֵיהֶם their mare	סוּסוֹתֵיהֶם their mares
3. f.	סוּסָתֵיהֶן their mare	סוּסוֹתֵיהֶן their mares.

Masculine Nouns.

	a.	b.	c.
<i>Sing. absolute</i>	יָצַר	אֹיֵב	פֹּדֵם
	(maker)	(enemy)	(redeemer)
" <i>construct</i>	יָצַר	אֹיֵב	פֹּדֵם
" <i>with conson. addition</i>	יָצַרְךָ	אֹיֵבְךָ	פֹּדֵמְכֶם
<i>Forms (sing. or plur.) with</i>	} <i>vowel-additions</i>	יָצַרִים	אֹיֵבִים
		יָצַרְתֶּם	אֹיֵבֵיכֶם
	d.	e.	f.
<i>Sing. absolute</i>	שָׁלַח	שֵׁם	בֵּן
	(sending)	(name)	(son)
" <i>construct</i>	שָׁלַח	שֵׁם־	בֵּן־, בְּרֵךְ
" <i>with conson. addition</i>	שָׁלַחְךָ	שֵׁמְךָ	בְּנֵךְ
<i>Forms (sing. or plur.) with</i>	} <i>vowel-additions</i>	שָׁלַחִי	שֵׁמֵךְ
		שָׁלַחְתֶּם	שֵׁמֹתֶם
	g.	h.	i.
<i>Sing. absolute</i>	מַקֵּל	אֵלֶם	כִּסֵּא
	(staff)	(dumb)	(throne)
" <i>construct</i>	מַקֵּל	אֵלֶם	כִּסֵּא
" <i>with conson. addition</i>	מַקֵּלְכֶם	אֵלְמֶכֶם	כִּסֵּאֲךָ
<i>Forms (sing. or plur.) with</i>	} <i>vowel-additions</i>	מַקֵּלוֹת	אֵלְמִים
		מַקֵּלֵי	כִּסֵּאֵי
	k.	l.	m.
<i>Sing. absolute</i>	מִסְפָּד	מִזְבֵּחַ	מִקְדָּשׁ
	(lamentation)	(altar)	(sanctifier)
" <i>construct</i>	מִסְפָּד	מִזְבֵּחַ	מִקְדָּשׁ
" <i>with conson. addition</i>	מִסְפָּדְכֶם	מִזְבֵּחְךָ	מִקְדָּשְׁכֶם
<i>Forms (sing. or plur.) with</i>	} <i>vowel-additions</i>	מִסְפָּדִי	מִזְבֵּחוֹת
			מִזְבֵּחֵיכֶם

For cognate Feminines, see pages XXV, XXVIII.

I. Regular Forms.

	a.	b.	c.	
<i>S. absol.</i>	מֶלֶךְ (king)	נֶדֶר, נָדָר (vow) (thrashing-floor)	בֹּרֵן (morning)	בֹּקֵר
<i>„ constr.</i>	מֶלֶךְ	נֶדֶר, נָדָר	בֹּרֵן	בֹּקֵר
<i>„ suffixed form</i>	מֶלְכִי, מַלְכְּכֶם	נְדָרִי, נְדָרְכֶם	בֹּרְנִי	בֹּקְרִי
<i>{ Pl. absol.</i>	מְלָכִים	נְדָרִים	בֹּרְנוֹת	בֹּקְרִים
<i>{ „ with light suff.</i>	מְלָכָיו	נְדָרָיו	בֹּרְנָיו	בֹּקְרָיו
<i>{ „ constr.</i>	מְלָכֵי	נְדָרֵי	בֹּרְנוֹת	בֹּקְרֵי
<i>{ „ with heavy suff.</i>	מְלַכְיָהֶם	נְדָרֵיהֶם	בֹּרְנֵיהֶם	בֹּקְרֵיהֶם

II. 'Third Aspirate' Forms. III. Middle Aspirates.

	d.	e.	z.	g.	h.
<i>S. absol.</i>	סֶלֶע (rock)	זְבַח, שְׂמִיעַ (rumour) (sacrifice)	אֶרֶח (way)	זֶחֶם, לָחֶם (bread) (lad)	לָחַד (No instance of Second-Class aspirate)
<i>„ constr.</i>	סֶלֶע	זְבַח	אֶרֶח	זֶחֶר	
<i>„ suffixed form</i>	סֶלְעִי	זְבַחִי, שְׂמִיעָה	אֶרְחִי	זֶחְמִי, לָחֶמִי	
<i>{ Pl. absol.</i>	סֶלְעִים	זְבָחִים	אֶרְחֹת	זֶחְרִים	
<i>{ „ with light suff.</i>	סֶלְעָיו	זְבָחָיו	אֶרְחֹתָיו	זֶחְרָיו	
<i>{ „ constr.</i>	סֶלְעֵי	זְבָחֵי	אֶרְחֹת	זֶחְרֵי	
<i>{ „ with heavy suff.</i>	סֶלְעֵיהֶם	זְבָחֵיהֶם	אֶרְחֹתֵיהֶם	זֶחְרֵיהֶם	

IV. 'First-aspirate' Forms.

	i.	k.	l.	m.
<i>Sg. absol.</i>	פְּעַל (deed)	עֲבָד, חֲסֵד (kindness) (servant)	חֲרָם, חֲרָם (thing devoted)	חֲדָשׁ (month)
<i>„ const.</i>	פְּעַל	עֲבָד, חֲסֵד	חֲרָם, חֲרָם	חֲדָשׁ
<i>„ suffixed form</i>	פְּעַלִּי, פְּעַלְךָ	עֲבָדִי, חֲסֵדָה	חֲרָמִי	חֲדָשׁוֹ
<i>{ Pl. absol.</i>	פְּעָלִים	עֲבָדִים, חֲסֵדִים	חֲרָמִים	חֲדָשִׁים
<i>{ „ with light suff.</i>	פְּעָלָיו	עֲבָדָיו, חֲסֵדָיו	חֲרָמָיו	חֲדָשָׁיו
<i>{ „ constr.</i>	פְּעָלֵי	עֲבָדֵי, חֲסֵדֵי	חֲרָמֵי	חֲדָשֵׁי
<i>{ „ with heavy suff.</i>	פְּעָלֵיהֶם	עֲבָדֵיהֶם	חֲרָמֵיהֶם	חֲדָשֵׁיהֶם

Dual Number.

	1st Class.		2nd Class.	3rd Class.
<i>Dual absol.</i>	דְּלָתַיִם (folding doors)	קַרְנָיִם, קַרְנָיִם (horns)	בְּרָכָיִם (knees)	מְתָנָיִם (loins)
" <i>constr.</i>	דְּלָתַי	קַרְנֵי	בְּרָכָי	מְתָנָי
" <i>with suffixes</i>	דְּלָתַיָּהּ	קַרְנָיו, קַרְנֵיו	בְּרָכָיו	מְתָנָיו

On irregular Segolate nouns (masculine) see 210—212.

Feminine Nouns.

	1st Class.			2nd Class.	
<i>S. absol.</i>	מַלְכָּה (queen)	נַעֲרָה (maiden)	חֶרֶב (sword)	שְׂמֹלֶה (garment)	עֲבָרָה (anger)
" <i>constr.</i>	מַלְכַּת	נַעֲרַת	חֶרֶב	שְׂמֹלַת	עֲבָרַת
" <i>with light suff.</i>	מַלְכָּתַי	נַעֲרָתַי	חֶרְבִי	שְׂמֹלָתוֹ	עֲבָרָתָם
" " <i>heavy</i> "	מַלְכָּתְכֶם	נַעֲרָתְכֶם	חֶרְבְּכֶם	שְׂמֹלָתְכֶם	עֲבָרָתְכֶם
<i>Pl. absol.</i>	מַלְכוֹת	נַעֲרוֹת	חֶרְבוֹת	שְׂמֹלוֹת	עֲבָרוֹת
" <i>constr.</i>	מַלְכוֹת	נַעֲרוֹת	חֶרְבוֹת	עַבְ' שְׂמֹלוֹת	עֲבָרוֹת
" <i>with suffixes</i>	מַלְכוֹתַי	נַעֲרוֹתַי	חֶרְבוֹתָם	שְׂמֹלָתָם	עֲבָרוֹתָם
" (<i>light or heavy</i>)	מַלְכוֹתֵיהֶם	נַעֲרוֹתֵיהֶם	חֶרְבוֹתֵיהֶם	שְׂמֹלָתֵיהֶם	עֲבָרוֹתֵיהֶם

	3rd Class.	1st Class.		2nd Class.	3rd Class.
<i>S. absol.</i>	חֲרָבָה (desolation)	יֹלְדָה (mother)	שְׁמִיעָה (hearing)	גְּבֵרָה (mistress)	כְּתָנָה (garment)
" <i>constr.</i>	חֲרָבַת	יֹלְדַת	שְׁמִיעַת	גְּבֵרַת	(כְּתָנַת)
" <i>with light suff.</i>	חֲרָבָתוֹ	יֹלְדָתוֹ	שְׁמִיעָתָהּ	גְּבֵרָתִי	כְּתָנָתִי
" " <i>heavy</i> "	חֲרָבָתְכֶם	יֹלְדָתְכֶם	שְׁמִיעָתְכֶם	גְּבֵרָתְכֶם	
<i>Pl. absol.</i>	חֲרָבוֹת	יֹלְדוֹת	שְׁמִיעוֹת	אֲנָרוֹת	כְּתָנוֹת
" <i>constr.</i>	חֲרָבוֹת	יֹלְדוֹת	שְׁמִיעוֹת	אֲנָרוֹת	(כְּתָנוֹת)
" <i>with suffixes</i>	חֲרָבוֹתַי	יֹלְדוֹתַי	שְׁמִיעוֹתֵי	(letters)	כְּתָנוֹתָם
" (<i>light or heavy</i>)	חֲרָבוֹתֵיהֶם	יֹלְדוֹתֵיהֶם	שְׁמִיעוֹתֵיהֶם	אֲנָרוֹתֵיהֶם	

	I.		II.				
	<i>Monosyllabic</i>		<i>Dissyllables, with pretone</i>				
	<i>Noun.</i>		<i>unchangeable.</i>				
			a.	b.	c.	d.	e.
<i>Sing. absol.</i>	דָּם	עוֹלָם	הַיִּכָּל	מִקְדָּשׁ	טָבַח	אוֹפֵן	
	(blood)	(age)	(temple)	(sanctuary)	(executioner)	(wheel)	
" <i>constr.</i>	דָּם	עוֹלָם	הַיִּכָּל	מִקְדָּשׁ	טָבַח	אוֹפֵן	
" <i>light suff.</i>	דָּמִי	עוֹלָמוֹ	הַיִּכְלוֹ	מִקְדָּשׁוֹ	טָבַחַי	אוֹפְנִי	
" <i>heavy suff.</i>	דָּמְכֶם	עוֹלָמְכֶם	הַיִּכְלְכֶם	מִקְדָּשְׁכֶם	טָבַחְכֶם		
<i>Plur. absol.</i>	דָּמִים	עוֹלָמִים	הַיִּכְלָיִם	מִקְדָּשִׁים	טָבַחִים	אוֹפְנִים	
" <i>constr.</i>	דָּמִי	עוֹלָמִי	הַיִּכְלִי	מִקְדָּשִׁי	טָבַחִי	אוֹפְנִי	
" <i>light suff.</i>	דָּמִי	עוֹלָמִי	הַיִּכְלִי	מִקְדָּשִׁי	טָבַחִי	אוֹפְנִי	
" <i>heavy suff.</i>	דָּמֵיכֶם	עוֹלָמֵיכֶם	הַיִּכְלֵיכֶם	מִקְדָּשֵׁיכֶם	טָבַחֵיכֶם	אוֹפְנֵיכֶם	

III.

Words with pretone (־) changeable.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	גָּדוֹל	זָכְרוֹן	אָדָם	לְבוּשׁ	שְׁלֵחַת	עֲשׂוּי
	(great)	(memorial)	(red)	(clothed)	(sent)	(done)
" <i>constr.</i>	גָּדוֹל	זָכְרוֹן	אָדָם	לְבוּשׁ	שְׁלֵחַת	עֲשׂוּי
" <i>light suff.</i>	גָּדוֹלְכִי	זָכְרוֹנְךָ	אָדָמִי	לְבוּשׁוֹ	שְׁלֵחַתְּךָ	עֲשׂוּיְךָ
" <i>heavy suff.</i>	גָּדוֹלְכֶם			לְבוּשְׁכֶם	שְׁלֵחַתְכֶם	
<i>Plur. absol.</i>	גָּדוֹלִים	זָכְרוֹנִים	אָדָמִים	לְבוּשִׁים	שְׁלֵחָתִים	עֲשׂוּיִם
" <i>constr.</i>	גָּדוֹלֵי	זָכְרוֹנֵי	אָדָמֵי	לְבוּשֵׁי	שְׁלֵחָתֵי	עֲשׂוּיֵי
" <i>light suff.</i>	גָּדוֹלְיָו	זָכְרוֹנְיָו	אָדָמֵי	לְבוּשֵׁי	שְׁלֵחָתֵי	
" <i>heavy suff.</i>	גָּדוֹלֵיכֶם	זָכְרוֹנֵיכֶם	אָדָמֵיכֶם	לְבוּשֵׁיכֶם	שְׁלֵחָתֵיכֶם	

III.

Pretone (־) changeable.

	g.	h.	i.	a.	b.	c.
<i>Sing. absol.</i>	חֲסִיד	מְשִׁיחַ	עָנִי	דְּבַר	חָכֵם	גַּמְלָה
	(godly)	(anointed)	(distressed)	(word)	(wise)	(camel)
" <i>constr.</i>	חֲסִיד	מְשִׁיחַ	עָנִי	דְּבַר	חָכֵם	גַּמְלָה
" <i>light suff.</i>	חֲסִידָה	מְשִׁיחוֹ	עָנִיו	דְּבָרָם	חָכְמֵי	גַּמְלוֹ
" <i>heavy suff.</i>	חֲסִידֵיכֶם	מְשִׁיחֵיכֶם		דְּבָרְכֶם	חָכְמֵיכֶם	
<i>Plur. absol.</i>	חֲסִידִים	מְשִׁיחִים	עָנִיִּים	דְּבָרִים	חָכְמִים	גַּמְלִים
" <i>constr.</i>	חֲסִידֵי	מְשִׁיחֵי	עָנִיו	דְּבָרֵי	חָכְמֵי	גַּמְלֵי
" <i>light suff.</i>	חֲסִידֵיהֶם	מְשִׁיחֵיהֶם	עָנֵיהֶם	דְּבָרֵיהֶם	חָכְמֵיהֶם	גַּמְלֵיהֶם
" <i>heavy suff.</i>	חֲסִידֵיהֶם	מְשִׁיחֵיהֶם	עָנֵיהֶם	דְּבָרֵיהֶם	חָכְמֵיהֶם	גַּמְלֵיהֶם

V.

Words with both vowels (־ and ֿ) changeable.

	a.	b.	c.	d.	e.	f.
<i>Sing. absol.</i>	זָקֵן	חָנֵף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנַב
	(elder)	(apostate)	(glad)	(harsh)	(heart)	(cluster)
" <i>constr.</i>	זָקֵן	חָנֵף	שְׂמֵחַ	קָשָׁה	לֵבָב	עֲנַב
" <i>light suff.</i>	זָקְנֵי	חָנְפוֹ	שְׂמֵחוֹ	קָשָׁהּ	לֵבָבָהּ	עֲנָבֵי
" <i>heavy suff.</i>	זָקְנֵיכֶם	חָנְפֵיכֶם	שְׂמֵחֵיכֶם		לֵבָבְכֶם	עֲנָבֵיכֶם
<i>Plur. absol.</i>	זָקְנִים	חָנְפִים	שְׂמֵחִים	קָשִׁים	לֵבָבִים	עֲנָבִים
" <i>constr.</i>	זָקְנֵי	חָנְפֵי	שְׂמֵחֵי	קָשֵׁי	לֵבָבֵי	עֲנָבֵי
" <i>light suff.</i>	זָקְנֵיהֶם	חָנְפֵיהֶם	שְׂמֵחֵיהֶם	קָשֵׁי	לֵבָבֵיהֶם	עֲנָבֵיהֶם
" <i>heavy suff.</i>	זָקְנֵיכֶם	חָנְפֵיכֶם	שְׂמֵחֵיכֶם	קָשֵׁיכֶם	לֵבָבֵיכֶם	עֲנָבֵיכֶם

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	a.	b.	c.	d.	e.
<i>S. absol.</i>	עֹלָה	שָׁנָה	עֲצָה	אֵילָה	מַמְלָכָה
	(burnt-offering)	(year)	(counsel)	(hind)	(kingdom)
" <i>constr.</i>	עֹלָת	שָׁנַת	עֲצַח	אֵילָח	מַמְלַכַת
" <i>light suff.</i>	עֹלָתוֹ	שָׁנָתָהּ	עֲצָתָם	אֵילָתוֹ	מַמְלַכְתִּי
" <i>heavy suff.</i>	עֹלְתְּכֶם	שָׁנַתְּכֶם	עֲצַתְּכֶם	אֵילְתְּכֶם	מַמְלַכְתְּכֶם
<i>Pl. absol.</i>	עֹלוֹת	שָׁנוֹת	עֲצוֹת	אֵילוֹת	מַמְלָכוֹת
" <i>constr.</i>	עֹלוֹת	שָׁנוֹת	עֲצוֹת	אֵילוֹת	מַמְלָכוֹת
" <i>with suff.</i>	עֹלֹתֵיהֶם	שָׁנוֹתֵיהֶם	עֲצוֹתֵיהֶם	אֵילוֹתֵיהֶם	מַמְלָכוֹתֵיהֶם

	z.	g.	h.	l.	k.
<i>S. absol.</i>	הוֹעֵבָה	נִבְלָה	בְּהֵמָה	צְדָקָה	חֲכָמָה
	(abomination)	(corpse)	(cattle)	(righteousness)	(wise)
" <i>constr.</i>	הוֹעֵבַת	נִבְלַת	בְּהֵמַת	צְדָקַת	חֲכָמַת
" <i>light suff.</i>	הוֹעֵבַתָּהּ	נִבְלַתָּהּ	בְּהֵמַתָּהּ	צְדָקַתָּהּ	חֲכָמַתָּהּ
" <i>heavy suff.</i>	הוֹעֵבַתְּכֶם	נִבְלַתְּכֶם	בְּהֵמַתְּכֶם	צְדָקַתְּכֶם	חֲכָמַתְּכֶם
<i>Pl. absol.</i>	הוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
" <i>constr.</i>	הוֹעֵבוֹת	נִבְלוֹת	בְּהֵמוֹת	צְדָקוֹת	חֲכָמוֹת
" <i>with suff.</i>	הוֹעֵבוֹתֵיהֶם	נִבְלֹתֵיהֶם	בְּהֵמוֹתֵיהֶם	צְדָקוֹתֵיהֶם	חֲכָמוֹתֵיהֶם

<i>Dual absol.</i>	שְׁפָתַיִם
" <i>constr.</i>	שְׁפָתַי
" <i>light suff.</i>	שְׁפָתַי
" <i>heavy suff.</i>	שְׁפָתֵיהֶם

With the Masculine.

With the Feminine.

	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
1	אֶחָד	אֶחָד		אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנַיִ		שְׁנַיִם	שְׁנַיִ
3	שְׁלוֹשָׁה	שְׁלוֹשָׁה		שְׁלוֹשׁ	שְׁלוֹשׁ
4	אַרְבָּעָה	אַרְבָּעָה		אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישָׁה		חֲמִשׁ	חֲמִשׁ
6	שֵׁשׁ	שֵׁשׁ		שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעָה		שִׁבַּע	שִׁבַּע
8	שְׁמֹנֶה	שְׁמֹנֶה		שְׁמֹנֶה	שְׁמֹנֶה
9	הַשְּׁעָרָה	הַשְּׁעָרָה		הַשְּׁעָרָה	הַשְּׁעָרָה
10	עֶשְׂרֵה	עֶשְׂרֵה		עֶשֶׂר	עֶשֶׂר

Masc.

Fem.

11	{ אֶחָד עָשָׂר	אַחַת עָשְׂרֵה
	{ עֶשְׂרֵי עָשָׂר	עֶשְׂרֵי עָשְׂרֵה
12	{ שְׁנַיִם עָשָׂר	שְׁנַיִם עָשְׂרֵה
	{ שְׁנַיִ עָשָׂר	שְׁנַיִ עָשְׂרֵה
13	שְׁלוֹשָׁה עָשָׂר	שְׁלוֹשׁ עָשְׂרֵה

20	עֶשְׂרִים	40	אַרְבָּעִים	60	שְׁשִׁים	80	שְׁמוֹנִים
30	שְׁלוֹשִׁים	50	חֲמִשִּׁים	70	שִׁבְעִים	90	הַשְּׁעָרִים

100 מֵאוֹת *fem., construct* מֵאוֹת; *plur.* מֵאוֹת *hundreds.*

200 מֵאוֹתַיִם *dual* (for מֵאוֹתִים).

300 שְׁלוֹשׁ מֵאוֹת 400 אַרְבַּע מֵאוֹת etc.

1000 אֶלֶף 3000 שְׁלוֹשָׁת אֶלְפִים

2000 אֶלְפִים *dual.* 4000 אַרְבַּעַת אֶלְפִים etc.

10,000 רַבְאוֹת, רַבּוֹת, *pl.* רַבּוֹת, רַבּוֹת; also רַבּוֹת, רַבּוֹת, *pl.* רַבּוֹת, רַבּוֹת.

20,000 רַבּוֹתַיִם, or רַבּוֹת רַבּוֹת 30,000 שְׁלוֹשׁ רַבְאוֹת etc.

V O C A B U L A R Y .

VOCABULARY.

HEBREW AND ENGLISH.

Parentheses enclosing the Qal of a verb indicate that this form is rarely used (דָּבַר); brackets show that it does not occur [דָּבַר].

The class to which doubtful forms of segolates belong is indicated by 1 or 2, enclosed within parentheses after the word, as דָּבַר (1), דָּבַר (2).

אָב father (144).	אָנָם pool, pond, marsh.
אָבָד he perished, failed (186): <i>Pi., Hi.</i> destroy. אָבַד perish- ing; destruction. אָבְדוֹן de- struction.	אָנַף to gather (harvest), collect. אָנָף (1) <i>f.</i> letter, epistle (67). אָנַף mist, vapour.
אָבָה to be willing (186).	אָדוֹן lord, master (103, <i>Obs. a</i> ; 143, 2, <i>d</i>).
אָבִיס stall, stable.	אָדָם <i>c.</i> man, mankind (<i>L. homo</i>): Adam.
אָבִיב green ear of corn; first Jewish month.	אָדָם red, ruddy (212, <i>Note 3</i>).
אָבִיּוֹן poor.	אָדָם Edom. אָדָמִי Edomite.
אָבִימֶלֶךְ Abimelek.	אָדָמָה ground, land, soil (XXVIII, k).
אָבַל to mourn— <i>Hithpaël.</i> אָבַל <i>adj.</i> mourning. אָבַל <i>n.</i> mourning.	אָדֹנִיָּהוּ Adonijah.
אָבַל verily, indeed.	אָהַב he loved, loves (186). אָהָבָה <i>n.</i> love; <i>inf.</i> to love (123, 1, b).
אָבֶן (1) <i>c.</i> stone.	אָהָה ah! alas!
אָבֵר wing.	אָהַל tent (137, <i>Obs.</i>). אָהַל to move a tent.
אָבְרָם Abram. אָבְרָהָם Abraham.	
אָבְשָׁלוֹם Absalom.	

- אַהֲרֹן Aaron.
 אֹב bottle; conjuring spirit.
 אֹד fire-brand.
 אֲוָה *n.* desire.
 אֹיִל fool. אֲוִלָּה (1) *f.* folly.
 אִלִּי if not, unless; perhaps.
 אִלְמָּם nevertheless, however.
 אִנְיָן iniquity (211).
 אִוֵּר *c.* light.
 אִוֶּה sign, *pl.* אִוֶּהוֹת.
 אַז then, at that time.
 אָזֵן *f.* ear. [אָזֵן] *Hi.* give ear,
 hear, listen to.
 אֲזָרְחָה native.
 אָח brother (144).
 אַחֵּה ah! alas!
 אַחָאָב Ahab.
 אֶחָד one (XXIX).
 אַחֻוֹת sister.
 אָנַח to seize (186).
 אַחֵר another: *f.* אַחֵרָה.
 אַחֵר, אַחֵרִי *prep.* after, behind
 (100); *conj.* after, after that
 (219). אַחֵרֵיכֶן afterwards.
 אַחֲרֹן latter, last. אַחֲרֵית
 latter end. אַחֲרָנִית *adv.* back,
 backwards. (אָחַר) to delay,
 tarry; *Pi.* retard, defer;
 tarry.
 אֵי, אֵינָה where? (XXX).
 אֵיבֵּן to be an enemy. אֵיבֵּן enemy.
 אֵיד destruction.
 אֵיךְ, אֵיכָּה how? how!
- אֵין nothing; אֵינִן there is not,
 none (106).
 אֵיפָּה ephah.
 אֵישׁ man, husband (144).
 אֵלֵּךְ only, but, quite.
 אֵקָרִי cruel, fierce.
 אָכַל eat, devour (186); *Pi.* con-
 sume. אָכַלָּה, אָכַל food.
 אָכֵן surely, certainly.
 אֵל God.
 אֵלֹּהֵי not (121, a).
 אֵלַי *prep.* to, unto, against (101).
 אֵלֶּה oath, curse (XXVIII, c).
 אֵלֹן, אֵלֶּן oak.
 אֵלֹהִים, *pl.* אֵלֹהִים God; gods (143,
 2, d; and 103, *Obs.* a).
 אֵלֶּיךָ friend; guide, leader.
 אֵלִיָּהוּ Elijah.
 אֵלִיל *n.* vanity, worthlessness;
 idol. *adj.* vain, empty.
 אֵלִישָׁע Elisha.
 אֵלֵם dumb (XXIII, h).
 אֵלְמָנָה widow (XXVIII). אֵלְמָנָה
 widowhood (143, 2. a).
 אֵלֶּף (1) thousand; family (XXIV).
 (אֵלֶּף) *Pi.* to teach.
 אֵם mother. *suff.* אֵמִי (212).
 אֵם if, whether (220).
 אֵמָה handmaid, female slave
 (144).
 אַמָּה cubit (XXVIII).
 אֵמֶן faithful, trusty (XXV).
 אֵמֻנָה faithfulness (XXVIII).

(אָמל) to languish, droop = *Pulal*.
 אָמֵן to support: *Hi.* believe, trust: *Ni.* be faithful, trusty (VI). אָמֵן truth; verily, Amen! אָמֵן verily, truly, indeed.
 אָמֵץ to be strong; *Pi.* strengthen (VI).
 אָמַר to say, think; bid, command (186).
 אַמֹּרִי Amorite.
 אָנָּה whither?
 אָנוּשׁ man (as frail, mortal).
 אָנִי, אָנֹכִי I (90).
 אָנַף to be angry; *Hithpaël* show one's self angry (VI).
 אָסַף to gather, collect; take away (186).
 אָסַר to bind, fasten; imprison (VI). אָסִיר prisoner.
 אָף also, even; actually. כִּי אָף much more, much less (219).
 אָף anger, *suff.* אָפִי (212, Note 2).
 אָפִים the nose (two nostrils): face, countenance.
 אָפַח to bake, cook (186).
 אָפֹד ephod, priest's outer garment.
 אָפֵס end, cessation; nothing.
 אָפֵשׁ ashes (XXIV).
 אֶפְרַיִם Ephraim.
 אֶצֶל *prep.* near, at the side of (101).

אָרַב to lie in wait. אָרַב liers in wait, ambush.
 אָרְבַּע four (XXIX).
 אָרוֹן ark, chest (XXVI).
 אָרֶז (1) cedar (XXIV).
 אָרִי, אָרִיָּה lion (210).
 אָרַךְ *v.* to be long; *Hi.* prolong; be long (172, 3). אָרַךְ *adj.* long, slow (139, II, *Obs.* 1). אָרַךְ length (XXIV).
 אָרַם Syria: the Syrians.
 אָרֶץ (1) *c.* earth, land, country; *pl.* אֶרְצוֹת (135, *Obs.* 3).
 אָרַר he cursed (205, 3, 2, *a*).
 אָשׁ *c.* fire, *suff.* אָשׁוּ (212).
 אִשָּׁה woman; wife (144).
 אַשּׁוּר Assyria.
 אָשֶׁל tamarisk tree (XXIV).
 אָשַׁם to be guilty (VI). אָשַׁם guilty. אָשַׁם guilt; trespass-offering (XXVI).
 אֲשֶׁר *conj.* that, because, &c. (219); *rel.* who, which, that, what, &c.
 [אֲשֶׁר] happiness, *only used in pl. const.* (137, Note 1).
 אֵת *prep.* with (104; XXX).
 אֵת *sign of accusative, &c.* (105; XXX).
 אָתָּה to come (*poetic word*).
 אַתָּה thou (90).
 אֶחָז she-ass (XXVI).
 אֶתָּן gift.

- בְּאֵר *f.* well, pit; *pl.* בְּאֵרוֹת.
- בָּבֶל Babylon.
- בָּגַד to deceive, deal falsely.
- בִּגְדוֹ (2) garment, covering (XXIV; 32, 3).
- בֵּד fine white linen.
- בְּדָד *n.* separation; *adv.* separately, alone (208, 6, 7 and 215, 1).
- [בָּרַל] *Hi.* to separate, divide.
- בֹּהֶם emptiness (136, *c.*, *Obs.*).
- [בָּהַל] *Ni.* be terrified, tremble: *Pi.* terrify (VII).
- בְּהֵמָה beast; cattle (XXVIII, g).
- בֹּא to come in, enter; go: *perf.* בָּא, בָּאתָ &c.; *imper.* יבוא, or יבוא; *imperat.* בוא; *inf.* יבא, יבוא, *suff.* יבואה &c. *Hi.* תביא, תביאתם, תביאתי, תביאתם, תביאתי, תביאתם; *imperf.* יביא, יביאתם, יביאתי, יביאתם; *inf.* יביא, יביאתם.
- בִּזּוּ *v.* to despise (XII). בִּזּוֹ *n.* contempt.
- בִּיט tread, trample (XII).
- בּוֹר pit, cistern; sepulchre; *pl.* בּוֹרוֹת.
- בוֹשׁ to be ashamed; *perf.* בוש; *imperf.* יבוש (XII).
- בָּזָה to despise (XVI).
- בָּזַז to spoil, plunder (205, 3, 2).
- בָּחוּר young man. בְּחֻרִים youth (143, 2, *c.*).
- בָּחוּן to try, prove (VII).
- בְּחַר to choose, desire (VII). בְּחִיר chosen, elect.
- בְּטַח to trust, confide (VIII). בְּטָחוֹ confidence, security (XXIV).
- בְּטָחוֹן confidence (XXVI).
- בֶּטֶן (2) womb (XXIV).
- בְּטָרָם *conj.* before that, before.
- בִּי pray! I entreat!
- בִּין understand = *Ni.*, *Hithpalel* (XII). בִּינָה *n.* understanding.
- בֵּין *prep.* between (101, *Obs.*).
- בֵּיתֵי house (144). מִבְּיָתוֹ *adv.* inside, within (215, 4). בֵּית־אֵל Bethel (Gen. 28: 17, 19).
- בָּכָה to weep (197).
- בְּכוֹר first-born, eldest. בְּכֻרָה birthright.
- בָּלָה worn out (p. 40, foot note 1).
- בָּלַק Balak.
- בִּלְתִּי not.
- בִּמָּה high place (for idolatrous worship).
- בֶּן son (144).
- בָּנָה to build (XVI).
- בְּנֵימִין Benjamin.
- בְּעֵבֶר because of (108).
- בְּעַד *prep.* behind, after; through, between; for, in behalf of; over (101, 1).
- בַּעַל lord, master; Baal (143, 2, *d.*). בַּעֲלָה mistress (XXV).
- בָּעַר to burn, burn up, consume, destroy = *Pi.* (VII).

- בָּצַר to gather (grapes).
 בָּקַע to cleave, divide (VIII).
 בָּקַק to empty.
 [בָּקַר] *Pi.* to search for, seek.
 בָּקַר herd, large cattle, oxen.
 בֹּקֶר morning (XXIV):
 [בָּקַשׁ] *Pi.* seek, ask for. בְּקָשָׁה
n. request.
 בֹּר corn.
 בָּרָא to create.
 בָּרַד hail.
 בָּרַד spotted, *pl.* בְּרָדִים (212,
Note 3).
 בְּרִזֶּל iron.
 בָּרוּחַ to flee.
 בְּרִיאָה fat cattle.
 בְּרִיחַ a bolt, bar.
 בָּרַךְ to kneel; bless; *Pi.* bless,
 (also, but rarely) curse (VII).
 בְּרָכָה *n.* blessing. בְּרָכָה (2) *f.*
 knee (XXV). בְּרִיחַ pool, pond.
 בָּרַק Barak.
 בָּשָׂר flesh.
 בָּשָׁן Bashan.
 בָּשָׁת shame (XXIV).
 בַּת daughter (144).
 בְּתוּלָה Bethuel.
 בְּתוּלָה virgin.
 בָּאוּרָה majesty, pride.
 בָּאָל to redeem; avenge.
 בָּהָה to be high, proud; *Hi.* exalt.
 (194, 2). גָּבַהּ *adj.* high, proud.
 גֵּבְהָה height (XXIV).
 גְּבוּל boundary, territory.
 גִּבּוֹר mighty man, hero, warrior.
 גְּבוּרָה strength; mighty deed.
 גְּבִיעַ cup, bowl; *pl.* גְּבִיעִים and
 זֶרֶת— (XXVII).
 גִּבְעָה hill; Gibeah (XXV).
 גָּבַר to grow strong, prevail.
 גִּבּוֹר (1) a man. גְּבִירָה (2)
 mistress (XXV).
 גָּד coriander seed; Gad.
 גְּדוּד troop, band (of soldiers, &c.).
 גְּדוּדָה cutting, incision.
 גִּדִּי a kid (210).
 גָּדַל to become great, be great;
Pi. nourish, train; *Hi.* mag-
 nify; הִגְדִּיל לַעֲשׂוֹת to do great
 things (200, a). גָּדוֹל great,
 large, tall, eldest (XXVI).
 גָּדַע to cut down, break = *Pi.*
 (VIII).
 גָּדַר he built a wall. גְּדָר a wall
 (XXVII, v).
 גָּר, גָּר *n.* back.
 גּוֹי nation.
 גָּנַע to expire, die (VIII).
 גִּיר a whelp (211, *Rem.* 1).
 גִּיר to sojourn (XII).
 גוֹרֵל lot, portion; *pl.* גוֹרָלִים.
 גֵּיאָה a valley (132, *Obs.* 2).
 גִּיל to exult, rejoice (XII).
 גִּל a heap (of stones: 213).

- גִּלְגָּל, גִּלְגָּל (72, 1) Gilgal (see Josh. 5 : 9).
 גָּלַח to reveal (XVI).
 גִּלְחַת fountain, spring; bowl.
 גָּלַל to roll (XX).
 גִּלְעָד Gilead.
 גַּם also, even; לֹא גַם לֹא neither, nor; כִּי גַם even though.
 גָּמַל work, recompense.
 גָּמַל to do good (or evil) to; wean (an infant).
 גָּמַל a camel (212, Note 3).
 גַּן a garden (*suff.* גַּנִּי : 212).
 גָּנַב to steal.
 גָּעַר to rebuke, reprove (VII).
 גֶּזֶן (1) vine (XXIV).
 גֵּר, גַּר stranger, sojourner.
 גֵּרָן threshing-floor; *pl.* גֵּרָנוֹת (XXIV).
 גָּרַשׁ to drive out, expel = *Pi.* (VII).
 גַּת Gath (209, Rem. 3).
 גִּבּוֹר slander, calumny.
 גָּבַח to cleave to.
 (דָּבַר) *Pi.* to speak (169, 2); destroy; *Ni.* to converse. דָּבָר word; thing, matter (XXVII, IV).
 דְּבַשׁ honey.
 דָּג a fish; *coll.* דָּגוֹה (cf. 66, Obs. 6).
 דָּגוֹן Dagon.
 דָּגַל to display a banner.

- דָּגָן corn (XXVII).
 דוּד love; a beloved friend.
 דָּוִד David.
 דוֹר a generation (*pl.* usually דוֹרוֹת).
 דָּוָה thrusting, overthrow (210).
 דָּל poor, weak; *pl.* דָּלִים (66, Obs. 2).
 דָּלַק to burn, flame; *Hi.* inflame.
 דֶּלֶת (1) door, folding-door; *pl.* דֶּלֶתוֹת (XXV).
 דָּם blood (139, Obs. 2; 143, 3).
 דָּמָה to be like; *Pi.* liken, compare; think, purpose (XVI).
 דְּמוּת likeness.
 דָּמָם to be silent, dumb, still (205, 3, 2).
 דְּמֵעָה tears (63, Obs.).
 דְּמָשְׁקַם Damascus.
 דַּעַת *n.* knowledge: *inf.* to know.
 דָּקַר to thrust through, pierce.
 דָּרַךְ to tread; *Hi.* make to walk, lead. דֶּרֶךְ (1) *c.* way, road.
 דָּרַשׁ to seek, search after.
 דֶּשֶׁן (2) ashes (of a sacrifice: XXIV).
 הֶבֶל (1) vanity (XXIV).
 הַדָּרִי honour, ornament (XXVII).
 הוֹד majesty, splendour.
 הוּי woel! alas! ho!
 הוֹן substance, wealth.

- הוֹשֵׁעַ Hoshea, Hosea.
 הָיָה to be, become (198).
 הַיְכָל palace (XXVI).
 הָלַךְ he went away, departed,
 walked. *From a cognate root*
comes imperf. הֹלֵךְ, *imperat.* הֲלַךְ,
 לָכָה, *inf. const.* לִּכְהוּ, *with suff.*
 לְכַהֲוּ, *Hi.* הוֹלִיכָהּ to carry away;
 lead, conduct. *Hithpa.* הִתְהַלְכָהּ
 to go up and down, walk.
 (הָלַל) *Pi.* to praise; glory in.
 הִלְלוּ hither.
 הַמֹּחַ multitude (XXVI).
 הָמָן Haman.
 הִנֵּה behold! lo! here is!
 (106, 129, xxx).
 הִנְיָה *adv.* hither; *pron.* they (*fem.*).
 הִפְתָּהּ to turn, change. *Ni.* נִהְפְּתָהּ
 turn about, turn back (VI).
 הַר mountain (71, Note; 212,
 Note 1).
 הָרַג to kill, slay (VI).
 [הָרְהָת] *f.* הָרְהָתָה pregnant, with
 child.
 הָרַס to pull down, destroy (VI).
 וְ and, but, so, then, therefore,
 both, or, &c. (69, 158 ff.,
 161 ff.).
 זָבַח to offer, sacrifice, slay.
 זָבַח (2) an offering, sacrifice
 (XXIV).
- זָרוּךְ pride (XXVI).
 זָהָב gold (XXVII).
 זָלַת besides, except (101).
 זָיִת olive, olive tree; *pl.* זֵיתִים
 (211).
 זָךְ pure, *pl.* זָכִים (212).
 זָכַר to remember; *Hi.* bring to
 remembrance, make mention.
 זִכְרוֹן remembrance, memorial
 (XXVI).
 זָכָר a male (XXVII).
 זָמַם to plan, purpose, propose
 (205, 3, 2).
 (זָמַר to prune); *Pi.* to sing.
 זִמְרִי Zimri.
 זָנְהָה to commit adultery; זֹנֵהָה
 a harlot. זִנְיָהוּ whoredom,
 adultery (143, 2, a).
 זָנַח to cast off, reject (VIII).
 זָעַם to be angry. זַעַם indigna-
 tion, wrath (XXIV).
 זָעַק to cry (for help): *Hi.* sum-
 mon, call together. זִעְקָה a
 cry, outcry (XXVIII).
 זָקֵן *v.* he was old (111, *Obs.*);
Hi. to grow old (172, 3): זָקֵן
adj. old, elder. זִקְנִים old age
 (143, 2, a and c).
 זָר strange, a stranger.
 זְרוּעַ arm, *mostly fem.*; *pl.* זְרוֹעַ.
 זָרַם to overflow; *Poël* to pour
 out.
 זָרַע to sow. זֵרַע (1) seed (XXIV).

- זָרַק to sprinkle; be scattered.
זָרַח a span.
- [חָבֵא] *Ni.* to hide one's self (XIV).
חָבֵל a sailor.
חָבֵל pain, pang (XXIV).
חָבֵל (1) cord, rope, measuring-line; landed property (XXIV).
חֲבֵק folding (of hands).
חָבַשׁ to bind up; saddle (VI).
חָגַג to dance, keep a feast (205, 3, 2). חָג a feast, festival, *suff.*, חָגִי (212).
חַנְּנוֹת clefts (of a rock).
חָגַר to gird (VI).
חָדַד sharp, *fem.* חָדָה (212).
חָדַל to cease (VI). חָדַל frail, failing (XXVII).
חָדָשׁ new (XXVII). חֹדֶשׁ a month (137).
חָדַל, or חָדַל to tremble, writhe (in pain: XII).
חֹדֶל sand.
חֹלֶה sick, diseased (p. 40, foot note 1).
חוֹמָה wall (of a city: 140, *Obs.* 1).
חָסַד to spare (191, *Note*).
חוּץ outside.
חֹר hole, cavern.
חָנַד to become pale.
חֹתָם seal, seal-ring (XXVI).
חָזַה to see (182, *Obs.* 1). חֹזֵה a seer (p. 40, foot note 1).
- חָזַק, חָזַק to be strong; become strong; *Pi.* strengthen; *Hi.* take hold of, keep hold, constrain (182, *Obs.* 1). חָזַק strong.
חֶזְקִיָּהוּ Hezekiah.
חֹךְ hook, ring.
חָטָא to sin, *imperf.* חָטָא (XIV).
חָטָא a sinner. חָטָא sin, *pl.* חָטָאִים (132, *Obs.* 2). חָטָאָה *f.* sin, *pl.* חָטָאוֹת sin.
חֵטֶה wheat (143, 3).
חַי *adj.* living, *pl.* חַיִּים. חַי יהוה as Jehovah liveth (196, *c.*).
חַיָּה wild beast, wild beasts.
חַיָּה to live (198): *Pi.*, *Hi.* to preserve alive.
חַיִּים life (143, 2).
חֵדָה enigma, riddle.
חֵזַל strength; riches; army, host (211).
חֵיק bosom.
חֶקֶד palate, mouth, *suff.* חֶקֶדִי (212, *Note* 2).
חָכַם to be wise, to become wise (VI). חָכָם wise (XXVII). חֵכְמָה wisdom (p. 15, foot note).
חָלַה to be sick; *Hi.* to make sick, make one's self sick (XVI). חָלִי sickness, disease (210).
חָלִיל profane, accursed (196, *c.*: XXVII).
חֲלִיפָה change (of garments).

- (הָלַל) *Pi.* to wound; to profane;
Hi. הָחֵל to begin (XX). הָלַל
 slain; profane (XXVII).
 הָלַם to dream. הָלוֹם a dream,
pl. הָלוֹם.
 הַלְמִישׁ flint.
 הָלַץ to draw off; *Pi.* to deliver.
 הָלַק part, portion, lot;
 smooth place (XXIV, XXV).
 הָם father-in-law (144).
 הָמַד to desire (VI). הָמֵד, הָמֵדָה
 delight; pleasure (XXIV, XXV).
 הָמַח anger, wrath; poison
 (XXVIII).
 הָמוֹר ass.
 הָמַל to pity, spare (VI; 182, *Obs.* 2).
 הָמַם to be warm, hot (205, 3,
 2, c.).
 הָמַס oppression (XXVII).
 הָמַר clay (XXIV).
 הָמַר bitumen, asphalt (XXVII).
 הָמַשׁ five (XXIX). הָמִישׁ, הָמִישִׁי
 fifth.
 הָן grace, favour; *suff.* הָנִי (212).
 הָנִין gracious. הָנִים gratuitously,
 for nothing: in vain.
 הָנַח to encamp (182, *Obs.* 1).
 הָנִיחַ a spear.
 הָנִן to pity, compassionate =
Poël; *Hithpa.* plead for mercy
 (205, 3, 2).
 הָנַף *v.* to apostatise (VI). הָנַף *adj.*
 ungodly, apostate (XXVII).
- הָסַד (1) favour, grace, mercy
 (XXIV). הָסִיד good, pious (of
 men); gracious (of God).
 הָסִידָה a stork.
 הָסַח to trust, confide (182,
Obs. 1).
 הָסַר to want, lack (VI; 182, *Obs.* 2).
 הָסַח to make haste, hurry (VI).
 הָסַח he delights in, desires (VI).
 הָסַח desire, delight, pleasure
 (XXIV).
 הָסַח free (25, 2, A).
 הָסַח an arrow; *suff.* הָסַח (212).
 הָסַח to cut, hew out (VI).
 הָסַח, הָסַח half (210).
 הָסַחָה a trumpet.
 הָסַח a court; village (XXVII).
 הָסַח (212), הָסַח statute, ordinance.
 הָסַח to carve; ordain: *Poël* to
 decree.
 הָסַח to search, investigate.
 הָסַח to be dried up, desolate;
Hi. destroy (VI). הָסַח Horeb.
 הָסַח desolation, a ruin (XXV).
 הָסַח (1) a sword (XXV).
 הָסַח to be afraid, timid; *Hi.* to
 terrify, make afraid (VI).
 הָסַח afraid, timid (XXVII).
 הָסַח to burn, be kindled; be
 angry (227, 1). הָסַח heat,
 burning, anger (XXVI).
 (הָסַח) *Hi.* to devote to de-
 struction, destroy utterly

- (VI). **חָרֵם** a net; thing devoted (XXIV).
חַרְמֵשׁ a sickle.
חָרַפָּה reproach (XXV).
חָרַשׁ I. to cut, fabricate; plough (VI). **חַרְשֶׁת** Harosheth.
חָרַשׁ II. to be deaf, dumb; *Hi.* to keep silence (VI). **חָרַשׁ** deaf (26, 3).
חֲרִישׁ thickwood, forest (XXIV).
חָשַׁב to think, reckon; purpose, plan, determine (VI).
חֹשֶׁךְ darkness (XXIV).
חָשַׁק to cleave to, love (VI).
חֲהוּהוּ terror.
חָתַן to give a daughter in marriage; *Hithpa.* to join affinity with.
חָתַח to be broken, terrified, confounded (205, 3, 2).
חָבַע to sink. **חַבְעָת** a ring (for the finger: XXV).
חָהַר to be pure, clean; *Pi.* cleanse, purify (VII); *Hithpa.* cleanse one's self (173, 2).
חָהוּר pure (XXVI).
חֹבֵב *adj.* good. **חֹבֵב** goodness.
חֵל dew (212).
חָמָא *v.* to be or become unclean, polluted; *Ni.* = *Hithpa.* pollute self. **חָמָא** *adj.* unclean (XXVII; 111, *Obs.*).
- חָמַן** to hide.
חָמָא (1) a basket (XXIV).
חָמַם (1) taste, judgment (XXIV).
חָמָה women and children (212).
חָרַף to pluck, tear in pieces.
חָרַף (1) prey, food (XXIV).
[חָאֵל] *Hi.* **חָאֵל** to be willing, content; undertake (200, c).
חָאֵר river, canal; the Nile.
חֹשִׁיָּהוּ Josiah.
חָבַחַת brother's widow (135).
חָבַשׁ *v.* to be dry, become dried up; *imperf.* **חָבַשׁ**, *inf. const.* **חָבַשׁ** (188); *Hi.* cause to dry.
חָבַשׁ *adj.* dry (111, *Obs.*). **חָבַשׁ** dry land.
חָבַד afraid, fearing (111, *Obs.*).
חָבַע to labour, toil, be weary, *imperf.* **חָבַע**; *Pi., Hi.* to weary.
חָבַע labour, toil; riches, wealth (the result of labour).
חָד *f.* hand (139, II, *Obs.* 2; 140, *Obs.* 2).
(חָדַח) *Hi.* **חָדַח** to praise.
חָדַע he knows, knew; *part.* **חָדַע** knowing, one who knows; *imperf.* **חָדַע**; *imperat.* **חָדַע**; *inf. const.* **חָדַע** (188); *Ni.* be known; *Hi.* teach, tell; *Hithpa.* **חָדַע** make one's self known.

- יה Jah,—contracted from the following word.
 יהוה Jehovah (46, Note).
 יהואחז Jehoahaz.
 יהואש Jehoash.
 יהודה Judah; יהודי a Jew, Jewish (66, Obs. 1).
 יהונתן Jonathan.
 יהושע Joshua.
 יהושפט Jehoshaphat.
 יואב Joab.
 יואש Joash.
 יום day (144). יומם by day (215, 5).
 יונה a dove; Jonah.
 יוסף Joseph.
 יועץ counsellor (XXIII).
 יורם Joram.
 יזרעאל Jezreel.
 יחד, יחדו, יחדו *adv.* together.
 [יחל] *Pi.* to hope, expect; *Hi.* wait, expect (X).
 יטב to be good (*only used, in Qal, in imperf.* ייטב); *Hi.* to make good, do good (200).
 יין wine (211).
 [יכח] *Hi.* to convict, convince; chastise, correct; *Ni.* reason, dispute together (167, 3).
 יכל to be able, *inf. const.* יכלה (188, Obs. 2), *imperf. used is Hophal* יכלה (X).
 ילד to bear, bring forth, *imperf.*
- ילד, *inf. const.* ילדה (188); *Ni.* be born; *Hi.* beget; *Pi.* assist in child-bearing. ילד (1, 2), *f.* ילדה child,—boy, girl (XXIV, XXV). ילד born; a son (XXVII).
 [יגל] *Hi.* הילול to howl (189).
 ים *pl.* ימים sea; west.
 [ימן] *Hi.* הימין to go to the right (189). ימין *c.* right hand (XXVII).
 ינק to suck, *imperf.* יינק; *Hi.* to suckle (189).
 יסד to found, lay a foundation — *Pi.* (X).
 יסף to add; *imperf. used is Hi.* יסף, יוסף (171, Obs. 2), יסף (48, 2). See p. 157.
 (יסר) *Pi.* to chastise, correct; *Ni.* be admonished, corrected (X).
 יעד to appoint (a time or place); *Ni.* to meet (at an appointed time or place. X).
 [יעל] *Hi.* הועיל to profit, be useful (X).
 יעם to be fatigued, *imperf.* ייעם.
 יעץ to advise, decree, *imperf.* ייעץ; *Ni.* consult (X).
 יעקב Jacob.
 יער (1) wood, forest (XXIV).
 יפה beautiful (139, IV). יפי beauty (210).
 יצא to go out, go forth, *imperf.*

- יָצָא, *imperat.* יֵצֵא, *inf. const.*
 יֵצֵא (for יֵצְאוּ), לְיָצֵא (103, 4);
Hi. הוֹצִיֵא to bring out.
 [יָצַב] *Ni.* נָצַב to stand; *Hi.* הִצִּיב
 to place, set; *Hithpa.* place
 one's self, stand (203).
 [יָצַג] *Hi.* הִצִּיג to place, set;
 leave (203).
 יָצַק fresh oil.
 יִצְחָק Isaac.
 יָצַע to spread out (a cloth &c.);
Hi. הִצִּיעַ (203).
 יָצַק to pour out (203, b).
 יָצַר to form, make; *part.* יֹצֵר
 a potter (203, b). יָצַר form;
 thought (XXIV).
 יָצַח to burn, set on fire; *Hi.*
 הִצִּיחַ (203, a).
 יִיָּקֵר to set on fire, *impf.* יִיָּקֵר, *part.*
 יִיָּקֵר to awake, *only used in im-*
perf. יִיָּקֵץ (p. 181, foot note).
 יָקָר to be dear, precious, *imperf.*
 יִיָּקֵר, *adj.* יָקָר, *adj.* dear, pre-
 cious (XXVII).
 יָקַשׁ to snare birds, *part.* a fowler.
 יָרָא to fear, be afraid, *imperf.*
 יִירָא, *inf.* יִרְאוּ (123, 1). יָרָא
part. and *adj.* fearing, afraid
 (126, b). יִרְאָה *n.* fear.
 יָרַד he descended, came down,
 went down, *imperf.* יִרְדַּ; *Hi.*
 to bring down (188). יִרְדֵּן
 Jordan (72, 1).

יָרָה to cast, throw; *Hi.* הוֹרָה to
 throw; teach, instruct.

יְרוּשָׁלַם Jerusalem (46, *Obs.* 2).

יְרִיחוֹ Jericho.

יְרִיעָה curtain.

יָרִכָה side (140).

יָרַשׁ to occupy, possess, *imperf.*

יִירַשׁ, *imperat.* רַשׁ, רֵשׁ, יִירַשׁ,

inf. const. רָשָׁח; *Hi.* give pos-

session; occupy; dispossess

(188).

יִשְׂרָאֵל Israel.

יֵשׁ, יֵשׁ there is (XXX).

יָשַׁב to sit down, sit, dwell, in-

habit, be inhabited, *imperf.*

יִשָּׁב, *inf. const.* שָׁבַח; *Hi.* cause

to dwell (188).

יִשְׁמָעֵאל Ishmael.

יָשַׁן to fall asleep, *imperf.* יִישָׁן,

part. יָשָׁן sleeping (126, b).

[יָשַׁע] *Hi.* הוֹשִׁיעַ to save, *part.*

מוֹשִׁיעַ saviour, *Ni.* נוֹשַׁע to be

saved. יִשְׁעָה, יִשְׁעָה salvation.

יָשַׁר to be right, *imperf.* usually

יִישָׁר (203, b). יָשָׁר *adj.* upright,

just, straight, right (XXVII).

[יָתַר] *Ni.* נוֹתַר to be left, remain;

Hi. הוֹתִיר to leave remaining.

כִּאֲשֶׁר when, whenever; as (p.

125, *Vocabulary*).

כָּבֵד *v.* to be heavy, grievous,

Ni. to be honoured, glorious,

- Pi.* to honour, glorify. כָּבַד (1) a dog (XXIV).
adj. heavy, hard, severe
 (XXVII). כְּבוֹד honour, glory
 (XXVI).
 (כִּבְּשׁ to wash clothes); *Pi.* to
 wash, purge (169, 2).
 כֶּבֶשׂ a lamb; *fem.* כִּבְשָׁה, כִּבְשָׁה
 (XXV).
 כֹּה thus; yonder.
 כְּדֹרְלֹאֶמֶר Chedorlaomer.
 כֹּהֵן priest (XXIII).
 (כֹּוֹל) *Pilpel* to contain; sustain
 (175, 4).
 [כִּוֵּן] *Hi.* to set up, establish;
Ni. to be established, pre-
 pared, ready (XII).
 כִּוֶּס a cup.
 כִּוְשׁ Ethiopia.
 כֹּזֵב lying; false, deceitful (XXIII).
 כֶּזֶב falsehood, a lie (XXVII).
 כֹּחַ strength (12, 2).
 [כִּחַד] *Pi.* to hide, deny; *Ni.* to
 be concealed (VII).
 כִּי *conj.* for, because; that;
 when, whenever; but (*after*
a negative, p. 72); assuredly
 (196, b).
 כִּכָּוֹ thus.
 כִּכָּר a talent; round cake; sur-
 rounding country (143, 4).
 כֹּל all, every (49, 1; 213, I.).
 כָּלֵא to shut up, restrain (XIV).
 כִּלְאִים two heterogeneous things.
- כָּלֵב (1) a dog (XXIV).
 כָּלֵב Caleb.
 כָּלָה to be finished, complete;
Pi. to finish, complete (XVI).
 כֵּלִי a vessel, instrument, wea-
 pon; *pl.* כְּלִים (144).
 [כָּלַם] *Hi.* to reproach, put to
 shame. כִּלְמוֹת reproach,
 shame.
 כִּמוֹ thus, so (*poetic word*).
 כֵּן *adj.* honest, upright; *adv.* so
 (p. 125, *Vocabulary*). עַל־כֵּן
 therefore (219).
 כְּנָעַן Canaan. כְּנָעִי Canaanite.
 כְּנָף a wing (140, a).
 כִּסֵּא throne (XXIII).
 (כִּסֶּה) to cover; pardon = *Pi.*
 (XVI).
 כֶּסֶל fool.
 כֶּסֶף (1) silver, money (XXIV).
 כָּעַס to be angry; *Hi.* provoke.
 כָּעַס (1), כָּעַשׂ (1) grief (XXIV).
 כַּף *f.* hand, *suff.* כַּפֵּי (212).
 כִּסְיֹוֹ young lion.
 כְּפֹלֵיִם double (140).
 (כִּסֶּה to cover); *Pi.* pardon, atone
 for (169, 2); *Hithpa.* to be
 expiated.
 כִּפְרֵי pitch; cypress tree; ran-
 som (XXIV).
 כְּרֻבִּים cherub.
 כְּרָם (1) vineyard (XXIX).
 כְּרָמֶל fertile garden; Carmel.

- כָּרַע to bend, bow.
 [כָּרַר] *Pilpel* to dance (175, 4).
 כָּרַח he cut, cut off; he made
 (a covenant).
 כְּשָׂדִים Chaldeans.
 כָּשַׁל to stumble, totter — *Niphal*.
 כָּתַב to write.
 כְּתוּבָה, כְּתוּבָה tunic, undergarment
 (XXV).
 כֶּתֶף shoulder (139, II. *Obs.* 1).
- לֹא not (121).
 לֵאָה Leah.
 לָאֵט to wrap up, hide, cover.
 לֵב *and* לֵבָב heart, *pl.* לְבוּבוֹ,
 לְבוּבוֹ (212; XXVII).
 לְבַד alone (108).
 לְבוּשׁ clothing, garments.
 לִבְלֵתִי not (124, *Rem.* 3).
 לָבֵן to make bricks; *Hi.* to be
 white (172, 3). לָבֵן white;
 Laban. לְבִנָּה *f.* brick, *pl.*
 לְבָנִים. לְבָנָה frankincense.
 לְבָנוֹן Lebanon.
 לְבַשׁ to be clothed, clothe one's
 self (*accus. of covering*); *Hi.*
 to clothe (another), 172, *Obs.*
 לֶחַד tablet, table, *pl.* לְחָדוֹת (12, 2).
 לוּ if (220, *b*; 203, *Rem.* 4).
 לוֹט Lot.
 לֵוִי Levi. לְוִיִּי Levite.
 לוֹלֵא, לוֹלֵא if not, unless (220, *b*).
- לַיְלִית night (211); לַיְלִית night, by
 night (209, *c.* 4).
 לְחֵי jawbone, cheekbone (210).
 לָחַם to eat, devour; fight; *Ni.*
 to fight, wage war. לֶחֶם (1)
 bread (XXIV).
 לָחַץ to oppress, afflict. לְחָץ (1)
 oppression (XXIV).
 לָכַד to capture, catch.
 לָכֵן therefore.
 לָמַד to learn; *Pi.* to teach.
 לָמָּה, לָמָּה why, wherefore? (103,
 4; p. 72, foot note 1).
 לְמַעַן *prep.* for the sake of (108):
conj. in order to, in order
 that (219).
 לְעַג derision, mockery (XXIV).
 לֵץ a scoffer.
 לָקַח he took, received (202,
Obs. 2). לְקָח knowledge, in-
 struction (XXIV).
 לָקַט to gather, collect, glean — *Pi.*
 לָקַט to lick, lap with the tongue
 — *Pi.* (205, 3, 2).
 לֶשֶׁךְ juice; a cake.
 לְשׁוֹן *c.* tongue (XXVI).
 מְאֹד *n.* strength; *adv.* very, ex-
 ceedingly.
 מֵאָה a hundred (XXIX).
 מְאֹמָה anything.
 מְאָזְנִים balance, pair of scales
 (140).

- [מָאֵן] *Pi.* to refuse (VII).
 מָאָס to reject (VII).
 מְאָרֵב ambush.
 מִגְדָּל a tower; *pl.* מִגְדָּלִים, מִגְדָּלִים—
 (XXVI; 143, 4).
 מִגֹּר fear.
 מִגִּיד *f.* מִגְרָה *partic.* (171, *Obs.* 5)
 telling; a messenger.
 מִגִּילָה a roll (book, scroll): XXVIII.
 מִגָּן a shield, *suff.* מִגְנֵי.
 מִגַּפָּה a plague, pestilence;
 slaughter.
 מִדְבָּר wilderness (XXVI).
 מִדָּה to measure (205, 3, 2). מִדָּה
 measure, dimension.
 מִדָּע why? wherefore?
 מִדְיָן Midian.
 מִדְיָנָה a province.
 מִה what? why? how! (87).
 [מָחָה] *Hithpael* to linger, delay.
 (מָחָה) *Pi.* to hasten (200). מִהָרָה
adv. quickly (215, 2).
 מוֹאָב Moab. מוֹאָבִי Moabite
 (66).
 מוּס to shake, totter (XII).
 מוּל to circumcise (XII).
 מוֹלְדָּת (1) birth, origin; native
 land; family (XXV).
 מוּם blemish, stain, spot.
 מוּסָר instruction; chastisement
 (XXVI).
 מוֹעֵד an appointed time or place,
 assembly (XXIII).
- מֹרָא fear, dread.
 מוֹרְשֵׁתִי a Morasthite,—inhabi-
 tant of Moresheth.
 מוֹשׁ I. to give way, move, de-
 part (XII).
 מוֹשׁ II. to feel (by touching): XII.
 מוֹשָׁב a seat, dwelling-place
 (XXVI), *pl.* מוֹשָׁבִים.
 מוֹת to die (XII); *Hi.* to kill; *Ho.*
 to be put to death; *Piel* מוֹתָה
 to kill, slay. מוֹתָה death (211).
 מוֹזֵבֶת *c.* an altar (XXIII).
 מוֹזָז door-post.
 מוֹרָח East, sun-rising (XXVI).
 מוֹחָה to wipe out, destroy (XVI).
 מוֹחֵל dancing (XXVI).
 מוֹחֵר price.
 מוֹחֵל disease (139, IV).
 מוֹחֵל a camp (139, IV).
 מוֹחֵל refuge (139, IV).
 מוֹחֵל depth (XXVI).
 מוֹחֵר to-morrow. מוֹחֵרָה on the
 morrow (215, 4).
 מוֹחֵל *const. (and abs.)* מוֹחֵלָה
 (135, *Obs.* 1; XXVIII).
 מוֹשֵׁה a staff (139, IV).
 מוֹשֵׁה *f.* a bed (XXVIII).
 מוֹשֵׁה custody, prison (XXVIII).
 מוֹי who? (87, 1).
 מִיכָה Micah.
 מַיִם water (68, *Obs.* 2; 144).
 מַיִמָּה (2) *f.* a nurse (189; XXV).
 מִישׁוֹר plain, level country.

- מַכָּה stroke, plague, wound (XXVIII).
מַכְפֵּלָה Machpelah.
מִכַּר to sell.
מִכְשָׁוֶל a stumbling-block.
מָלֵא *v.* to be full of; *Pi.* fill, fill up (193). מָלֵא *adj.* full (111, *Obs.*; 126, *b*). מָלֵא fulness, what fills.
מַלְאָךְ messenger; angel (XXVI).
מְלָאכָה work (prescribed), business, *const.* מְלָאכָה (135, *Obs.* 1).
מֵלֶךְ *f.* a word, *pl.* מְלָכִים, מְלָכִים (141).
מְלִיכָה kingdom, dominion.
מִלְחָמָה war, battle, *const.* מִלְחָמָה (135, *Obs.* 1; XXVIII).
(מָלַט) *Pi.* = *Hi.* deliver, rescue; *Ni.* escape.
מְלִיץ interpreter (138).
מָלַךְ to rule, be king, begin to reign (109, *Obs.* *b*); *Hi.* appoint as king. מֶלֶךְ (1) king.
מַלְכָּה queen. מְלִיכָה kingdom, reign, royalty. מְמַלְכָּה kingdom (135, *Obs.* 1; XXVIII).
מִלְכָּה Milcah.
מְלִקְחָיִם snuffers, tongs (140).
מָן manna.
מִן *prep.* out of, from, because of; some of (*Exercise* 17, *Note a*; XXX).
- מְנוּחָה a rest (XXVIII).
מְנַחָה a gift, present.
מָנַע to withhold, restrain.
מְנַרְהָ candlestick, lamp-stand (XXVIII).
מְנַשֶּׁה Manasseh.
מַס tribute, servile work (212). (מָסַס) *Ni.* to melt away (XX).
מְסָפֵד lamentation, mourning (XXIII).
מְסָפֵר number (XXVI).
מַעְגָּל a circular rampart formed of waggons and baggage (XXVI).
מְעַט a little; few *pl.* מְעַטִּים; מְעַטֵּם nearly, almost, scarcely.
מַעֲלֵי upper garment, robe.
מָעַל to be faithless.
מִמַּעַל *adv.* above (215, 4). מַעְלָה *adv.* upwards (209, *c.* 1).
מַעֲדִים bowels, intestines (143, 2).
מַעְיָן fountain (XXVI).
מַעְרָה cave (XXVIII).
מַעֲשֵׂה deed, work (139, IV).
מָצָא to find (XIV).
מַצְבָּה pillar, statue (XXVIII).
מַצְדַּר mountain-fortress, stronghold, *pl.* מַצְדָּרוֹ—
מַצָּה unleavened cake (XXVIII).
מִצְוָה commandment (XXVIII).
מִצְדוֹר fortress, bulwark (XXVI).
מִצְלֵתַיִם cymbals (68; 140).
מִצְפָּה Mizpah.

מִצְרַיִם Egypt. מִצְרַיִי Egyptian.
 מִקְבֵּת hammer: stone-quarry.
 מְקוֹם place, *pl.* מְקוֹמוֹת (XXVI).
 מַקֵּל staff (XXIII).
 מִקְלָט refuge (XXVI).
 מִקְנָה purchase; a thing bought.
 מִקְנָה cattle (139, IV).
 [מִקְק] *Ni.* to melt, pine away;
Hi. cause to pine (XX).
 מֵר *adj.* bitter, *fem.* מְרָה (212).
 מְרֹאֵה appearance, vision (139,
 IV).
 מְרַגֵּל a spy (XXIII).
 מָרָה *v.* to rebel against = *Hi.*
 מֹרֶה Moreh.
 מְרוֹם height; *adv.* on high.
 מָרַט to tear out, pluck out.
 מְרִיא fat cattle.
 מְרִיבָה chariot, *const.* מְרִיבָה
 (135, *Obs.* 1; XXVIII, e).
 מְרָמָה deceit.
 מְרִיעִית *f.* pasture.
 מָרַר to be bitter; *Hi.* to make
 bitter (205, 3, 2).
 מְשָׁאֵרֶת (1) a kneading-trough
 (XXV).
 מֹשֶׁה Moses.
 מָשַׁח to anoint. מְשִׁיחַ anointed
 one, Messiah (XXVII).
 מָשַׁךְ to draw.
 מִשְׁכָּן habitation, dwelling, inner
 portion of the Tabernacle,
pl. מִשְׁכָּנוֹת and מִשְׁכָּנוֹת (XXVI).

מָשַׁל to rule, be able; put forth
 a parable or proverb; *Hi.*
 compare, liken.
 מִשְׁמָרָה (1) charge, custody (XXV).
 מִשְׁנָה second; a copy (139, IV).
 מִשְׁפָּחָה kind; tribe, family, *const.*
 מִשְׁפָּחָה (135, *Obs.* 1; XXVIII).
 מִשְׁפָּט judgment; kind, nature
 (XXVI).
 מִשְׁקָל weight (XXVI).
 מוֹת *partic.* dying, dead.
 מְהוּג (2) bridle (XXIV).
 מְתוּק sweet (XXVI).
 מַתַּי when? עַד-מַתַּי how long?
 מְתוּיִם loins (68; 140).
 מָנָה pray, I beseech thee (*Lat.*
 tandem; Exercise 13, *Note*
g; 121, *Obs.*).
 מָנָה to commit adultery = *Pi.*
 (VII).
 מָנָה to despise, reject = *Pi.* (VII).
 מְנַחֵם groaning, cry (XXVIII).
 [מְנַחֵם] *Ni.* מְנַחֵם to prophesy =
Hithpaël הִתְנַחֵם, הִתְנַחֵם (173,
 2; XVIII).
 [מְנַחֵם] *Hi.* מְנַחֵם to look, regard
 (XVIII).
 מְנַחֵם intelligent (XXVI).
 מְנַחֵם Naboth.
 מָנַל to fade, fail, *imperf.* יָנַל
 (XVIII). מְנַחֵם corpse (XXVIII).
 מְנַחֵם foolish; a fool (XXVII).

- זָנַב south (209, *Rem.* 2).
 הִגִּיד *prep.* before (101, 1).
 [הִגִּיד] *Hi.* הִגִּיד to tell; *Ho.* הִגִּיד
 to be told (XVIII).
 הִנָּה to shine (194, 2).
 נָגִיד a prince, ruler (XXVII).
 (נָגַן) *Pi.* to play on a stringed
 instrument.
 נָגַע to touch, smite, *imperf.* נָגַע,
imperat. נָגַע, *inf. const.* נֹגַע
 and נָגַע; *Hi.* הִגִּיעַ (XVIII). נָגַע
 (2) a stroke, blow; mark,
 spot (XXIV).
 נָגַח to smite, *imperf.* נָגַח; *Ni.* נִגַּח
 to be smitten (XVIII).
 נָגַח to urge; impel, harass, *im-*
perf. נָגַח (XVIII).
 [נָגַח] to approach, draw near,
imperf. נָגַח, *imperat.* נָגַח,
inf. const. נֹגַח, נִגַּח; *Ni.* נִגַּח
 (which is used instead of *Qal*
perf.) to draw near; *Hi.* הִגִּישׁ
 to bring near, offer, present
 (XVIII).
 נָדָב freewill-offering (XXVIII).
 נָדָב *adj.* willing, generous;
n. a prince (XXVII).
 נָדַד to wander, flee (XX).
 נָדַח to expel, *imperf.* נָדַח; *Ni.*
 נִדַּח to be cast out, *partic.*
 נִדַּח an outcast; *Hi.* הִדְרִיחַ to
 cast out, thrust down (XVIII).
 נָדַח to drive away (XVIII).
- נָדַד he vowed, *imperf.* נָדַד (XVIII).
 נָדַד a vow (XXIV); 114, *Obs.* 2.
 [נָדַד] *Pi.* to lead; protect, guard.
 נָדַד a river, *pl.* יָם, זֶרַח (140, *d.*)
 הַנְּהָר the Euphrates.
 נָדַח to rest; *Hi.* הִנָּח, *imperf.*
 הִנָּח &c., but also (203, *Note*)
 הִנָּח, *imperat.* הִנָּח,
partic. מְנַח, to set
 down, place, leave.
 נָדַח to slumber (XII).
 נָדַח to flee (XII).
 נָדַח fearful, terrible, dreadful.
 נָדַח a Nazirite; unpruned vine
 (XXVII).
 נָדַח a diadem, crown (XXIV).
 נָדַח to inherit (201, *Obs.* 2).
 נָדַח possession, inheritance
 (XXV).
 נָדַח (1) a mountain-torrent,
 stream; a river-bed, valley
 (XXIV).
 [נָדַח] *Ni.* נָדַח to repent; take ven-
 geance; *Pi.* נָדַח to comfort;
Hithpa. to take vengeance.
 נָדַח a serpent (XXVII).
 נָדַח brass (135, 2).
 נָדַח to descend (201, *Obs.* 2).
 נָדַח to stretch out, incline, turn
 aside, *imperf.* נָדַח, *apoc.* נָדַח,
part. pass. נִדַּח stretched
 out; *Hi.* הִנָּח, *imperf.* הִנָּח,
apoc. נָדַח, *imperat.* נָדַח.

נָטַע to plant, *imperf.* יָטַע (202, *Obs.* 1).

נָטַר to keep (201, *Obs.* 2).

נָטַשׁ to desert, forsake (XVIII).

נֵר a lamp (used figuratively of progeny).

נִכְבָּד honourable, glorious.

[נָכַח] *Hi.* הִכָּח to smite, *imperf.*

יָכַח, *apoc.* יָחַ, יָחַ, *imperat.*

יָחַח, *inf. const.* יָחַח; *Ho.*

יָחַח to be smitten.

[נָכַר] *Hi.* הִכִּיר to recognise;

Hithpa. to be recognised; to

feign, simulate (XVIII). נָכַר,

נָכַר (25, 2) strange, foreign;

a stranger.

נָסַח to anoint; pour out a libation — *Pi.* נָסַח, *Hi.* הִסִּיחַ (XVIII).

נָסַח (2) libation, drink-offering.

נָסַח (2) libation, drink-offering.

נָסַח (2) libation, drink-offering.

(נָסַח) to ascend (*see* Exerc. 53,

Note g).

נָעַל he bolted (a door): *see* 201,

Obs. 2, *b*.

נָעַל (1) sandal, shoe, *pl.* יָם—,

יָם—; *on Dual, see* 140, *b*.

נָעֲמָן Naaman.

נָעֲרִים youth (143, 2, *c*). נָעַר (1)

a boy, lad; servant (XXIV).

נָעֲרָה damsel (XXV).

נָפַל to fall (109, *Obs.* 2), *imperf.*

יָפַל; *Hi.* הִפִּיל to cause to fall,

throw down, cast (XVIII).

נָפַץ to break, dash in pieces; scatter — *Pi.*

נָפַץ (1) *c.* soul, life; self (135, *Obs.* 3).

נָצַב: *see* יָצַב (203, *a*).

[נָצַל] *Hi.* הִצִּיל to deliver, snatch (XVIII).

נָצַר to watch, keep, *imperf.* יָצַר (XVIII).

נָצַח: *see* יָצַח (203, *a*).

נָקִי innocent (XXVII), *pl.* נְקִיִּים.

נָקַם to revenge, take vengeance;

Ni. avenge self (XVIII). נָקַם

(XXVII), נָקַמָה (XXVIII) ven-

geance, revenge.

נָקַר to bore, pierce; *Pu.* to be dug out (XVIII).

נָקַשׁ to lay snares for; *Ni.* to be caught (XVIII).

(נָשָׂא) *Hi.* הִשָּׂא to deceive (XIX, XV).

נָשָׂה to lend, borrow; נָשָׂה a creditor (XVI, XVIII).

נָשַׁל to pull off, slip off (109, *Obs.* 2): XVIII.

נָשָׁמָה breath, spirit (XXVIII).

נָשָׁח (2) twilight (XXIV).

נָשַׁק to kiss; to draw a bow; *imperf.* יָשַׁק and יָשַׁק (XVIII).

נָשָׂא to lift up, bear, carry; pardon; *imperf.* יָשָׂא, *imperat.* שָׂא,

inf. const. שָׂא, שָׂא, &c. *Ni.*

נָשָׂא to be exalted (XVIII, XV).

- [קָשַׁן] *Hi.* to reach to, overtake (XIX).
- נָתַן to be poured out, *imperf.* יָתַן (XVIII).
- נָתַן to give, make, appoint, deliver, place (109, *Obs.* 2), *imperf.* יָתַן, *imperat.* יָתֵן, *inf. const.* יִתֵּן, *suff.* יִתְּנֵהוּ (202, *Obs.* 3).
- נָחַשׁ to root out, expel (109, *Obs.* 2; XVIII).
- נָחַץ to break down, destroy (XVIII).
- נָחַץ to tear away (XVIII).
- קָאָה *f.* a measure, *pl.* קָאָהִים, *du.* קָאָהִים.
- קָבַב to turn one's self round, surround; *Ni.* to surround, gather round; be removed, transferred; *Hi.* to cause to turn, cause to go round; remove, transfer; *Poël* to surround, go round (XX). קָבִיב around (101, 2; 215, 4).
- קָבַץ a thicket (132, *Obs.* 4).
- קָבַל a burden (132, *Obs.* 4).
- קָבַר to shut; *Pi.* deliver up = *Hi.*
- קָדִים Sodom.
- קָדַח assembly; counsel.
- קָדַח horse.
- קָדַח a whirlwind.
- סָדַר to turn aside; *Hi.* הָסִיר to set aside, put away (191, 8, *Obs.*).
- [סָדַר] *Hi.* הָסִיר, הָסִירָה to incite, urge, &c. (203, *Note.*)
- סָדַר to go round, travel.
- סִינַי Sinai.
- סִיר pot, caldron.
- סָבַח booth (XXVIII).
- [סָבַח] *Pilpel* to excite, stir up (175, 4; XX).
- סָלַב basket, *pl.* סָלָבִים (212).
- סָלַח to pardon.
- סָלַע (1) rock, cliff; Petra (the capital of Edom).
- [סָלַע] *Pi.* to make slippery, cause to slip; pervert.
- סָלַח flour.
- סָרַח a bush.
- סָרַח blindness (143, 2, *a.*)
- סָרַח to support, sustain.
- סָרַח to be shaken, tossed. סָרַח a storm, whirlwind.
- סָרַח threshold; basin, bowl, *suff.* סָרַח (212).
- סָרַח to mourn, lament.
- סָרַח corn (growing spontaneously from what was sown in the previous year).
- סָרַח to cover with beams, or rafters; to floor, cover with boards. סָרַח a ship.
- סָרַח to count; *Pi.* to recount,

- narrate, relate; speak. **סָפַר**
 a scribe. **סֵפֶר** a book (XXIV).
סָרַר to be refractory, rebellious
 (XX).
(סָתַר) *Hi.* to hide, conceal; *Ni.*
 to hide one's self; be hidden,
 secret; *Hithpa.* to hide one's
 self.
- עָב** cloud; darkness; *pl.* **עָבִים**—
 and **זָח**—.
- עָבַד** to labour, work, till; to
 serve (VI). **עֶבֶד** (1) a servant,
 slave. **עֲבָדָה** service, bondage.
- עָבַר** to cross over, pass through,
 pass by (109, *Obs. b*); *Hithpa.*
 to pour forth one's self in
 anger, be angry. **עָבַר** the
 other side, this side (108).
עֲבָרָה wrath (XXV). **עֲבָרִי**
 Hebrew (66, *Obs. 1*).
- עֲבָה** a bond, rope.
- עָגוּל** *adj.* round (212, *Note 3*).
- עָגַל** a calf, bullock (XXIV). **עֲגָלָה**
 calf, heifer (XXV).
- עֵד** a witness.
- עַד** *n.* eternity. **עַד** (*poet.* **עֲדִי**)
prep. till, until, even to, as
 far as (101, 2; XXX); *conj.*
 until (219).
- עֵדוּת** testimony; congregation,
 assembly (XXVIII).
- עֵדֶךָ** a flock (XXIV).
עוּד still, yet, again (106; XXX).
עוֹלָה, עוֹלִל, עוֹלֵל evil, iniquity.
עוֹלָה burnt-offering (XXVIII).
עוֹלֵל, עוֹלִל boy, child.
עוֹלָם eternity (XXVI).
עוֹן iniquity (24, 7, *Obs. 2, c*;
 XXVI).
עוֹף birds, fowls (*coll.*).
עוֹר skin.
[עוּר] *Hi.* to awake, arouse; *Ni.*
 to be aroused; *Piel*, arouse,
 stir up (XII).
[עוּר] *Pi.* to blind, make blind.
עוּר *adj.* blind.
עוֹז strong, *pl.* **עוֹזִים** (212). **עוֹז**
 strength, might, *suff.* **עוֹזִי** (212).
עָזַב to leave, forsake (VI).
עוֹזֵז to be strong; to strengthen
 (205, 3, 2).
עָזַר to help, aid, assist (VI).
עֲזָרָה, עֲזָרָה assistance, aid,
 help (XXIV, XXV).
עֵט a pen, style.
עֲטָרָה (*const.* **עֲטָרֹת**, 135, *Obs. 1*)
 a crown, diadem (XXVIII).
עַיִן eye; fountain, spring (64,
 b; 211).
עָפַף *v.* to languish, faint (111,
Obs.). **עָפֵף** *adj.* languishing,
 faint (XXVII).
עֵזֶר a young ass (211).
עִיר a city (64, d; 144).

- עַל *prep.* (*poet.* עָלַי) on, upon, over, near, at the side of; concerning; around; on account of (101, 2); *conj.* because (219). עַל־כֵּן *conj.* therefore (219).
- עַל a yoke, *suff.* עָלַי (212).
- עַלְמִים youth (143, 2, e).
- עֵלֶה a leaf (139, IV).
- עָלוּ to go up, ascend; *Hi.* bring up, offer a sacrifice (195, *Obs.* 3; 197, *Obs.* 2).
- עֵלִי Eli.
- עֲלִיז upper; Most High (God).
- עַלְמָה maiden, virgin (XXV).
- עַם people (71, *Note*; 212).
- עִם *prep.* with, together with (XXX).
- עָמַד to stand (VI). עַמּוּד a pillar.
- עֲמַל labour, vexation (XXVII).
- עָמַק to be deep; *Hi.* to deepen (200, c). עָמֵק *adj.* deep (212, *Note* 3). עֲמָק valley (XXIV).
- עֹמֶר omer (a measure).
- עֲמֹרָה Gomorrah.
- עַמְשָׂא Amasa.
- עֲמָוָה לְעֲמָוָה *prep.* opposite (108).
- עֲנַב cluster of grapes (XXVII; 19, 5).
- עָנָה I. to answer, reply (197, *Obs.* 2).
- עָנָה II. to be afflicted; *Pi.* afflict. עָנִי afflicted, wretched (XXVII). עָנִי afflicted; gentle, meek. עָנִי distress, misery (210).
- עָפָר dust (XXVII; 170, *Obs.* 2).
- עֵץ wood, tree; *pl.* sticks, logs.
- עָצַב (1) pain, toil.
- עֲצָה counsel (XXVIII).
- עָצַם to be or become strong (VI). עָצוּם *adj.* strong (XXVI).
- עָצָם (1) bone, body; self; *pl.* יָרֵם and הָרָה (137, *Note* 2).
- עָצַר to shut up, detain, confine, restrain (VI).
- עָקַב *prep.* because of (99); *conj.* because (219).
- עָרַב (1) evening (*see* Exercise 31, *Note* k).
- עָיִב dog-fly, gad-fly.
- עֲרָבָה desert; Jordan valley.
- עֲרִירִי childless.
- עָרְלָה uncircumcised (XXVII). עָרְלָה foreskin (XXV).
- עָרַף neck, back (XXIV).
- עָרְפֶּל thick darkness.
- עָרַץ to terrify; tremble; *Ni.* to be feared (VI).
- עָרֶשׂ (1) a bed (XXIV).
- עָשָׂה to do, make (VI; XVI).
- עֹשֶׂה *part.* doing, making, performing; *n.* Maker, Creator (81, b; page 40, footnote 1; 93, 3).
- עֵשָׂו Esau.

- עָשָׂר ten (XXIX). עֲשִׂירִי tenth (152). (עֲשָׂר) *Pi.* to tithe, give a tenth (170, *Obs.* 2).
 עָשָׂן smoke (XXVII).
 עָשַׁק to oppress.
 עָשָׂר to be rich; *Hithpa.* pretend to be rich. עֲשָׂרִים riches. עֲשִׂירִי rich, wealthy (XXVII).
 עָתָה *f.* time, *suff.* עַתָּה (212). עָתָה now (209, *c*).
 עָתִיק taken away, removed.
 עֲתֻלְיָה Athaliah.
 [מָאָר] *Pi.* to adorn; *Hithpa.* to be honoured, glorify one's self (VII).
 [מָגֵר] carcase, dead body (XXIV).
 פָּדָה to redeem (XX).
 פְּתָן a plain. פְּתַח־אֲרָם the plain-region of Syria, *i. e.* Mesopotamia.
 פֶּה mouth (144).
 פֹּה here.
 פֹּקֵחַ rest, cessation.
 פָּרַץ to be scattered; *Hi.* to scatter (XII).
 פֶּה a snare, net.
 פָּחַד to fear, be afraid (VII).
 פָּחַד־פָּחַד fear, trembling (XXIV).
 פֶּה flask, bottle.
 [פֶּלֵא] *Ni.* to be wonderful; *Hi.* to act wonderfully (200).
 (פָּלַט to escape, slip away); *Pi.* to deliver, rescue = *Hi.*
 [פָּלַל] *Pi.* to judge; *Hithpa.* to intercede for, pray.
 פְּלִשְׁתִּי Philistine.
 פָּנֵי־לֵבֶן lest, that ... not (117, 7).
 פָּנָה to turn (one's self: 197).
 פֶּנֶה corner (XXVIII).
 פָּנִים face (143, 2, *b*). לְפָנֶיךָ *adv.* before, formerly (215, 4).
 לְפָנַי *prep.* before (108).
 פֶּסַח Passover. פֶּסֶחַ lame, halt (XXIII).
 פָּסַל to cut, carve, hew. פֶּסֶל (2) image; idol; *pl. in use* פְּסִילִים.
 פָּעַל to make, do. פְּעֵל a work, deed, act (137, *Obs.*). מְעֵלָה work, reward.
 פָּעַם step; beat, stroke; time (154, *b*, 3; 215, 4).
 פָּקַד to visit, punish; muster, review, number; miss, find wanting; *Hi.* to appoint, set over. פְּקָדִים commandments.
 פֶּקַח *adj.* seeing, open-eyed (XXIII).
 פָּרָא wild ass.
 פָּרֹה ox, bull, *with art.* הַפָּרָה *n.* cow, heifer.
 (פָּרַד to expand); *Ni.* to separate one's self, be divided; *Hi.* to divide, separate.
 פָּרָה *v.* to be fruitful (195, *Obs.* 2). פְּרִי fruit (210).

- פָּרַח to sprout, flourish. פָּרַח (2) a sprout.
 פַּרְעֹה Pharaoh.
 פָּרַץ to break down, break forth on; scatter, spread abroad.
 פָּרַשׁ to spread out.
 פָּשַׁט to put off, strip (one's self); *Hi.* to strip (another).
 פָּשַׁע to transgress. פָּשַׁע (2) transgression (XXVI).
 פֶּתַח a morsel, piece, *suff.* פֶּתַח (212).
 פָּתַח to be open-minded, simple, foolish (XIV). פָּתַח folly, simplicity (210).
 פָּתַח to open. פָּתַח (2) opening, entrance, door (XXIV).
 פָּתַר to interpret.
 צֹאן flock (of sheep or goats), small cattle (143, 1, a).
 צָבָא host, army, *const.* צָבָא, *pl.* צְבָאוֹת.
 צָבַי splendour, beauty (210).
 צָבַר to lay up, store up.
 צָדִיק to be just, righteous; *Hi.*, *Pi.* to justify, pronounce righteous; *Hithpa.* to justify one's self (173, *Obs.*). צָדִיק (2), צְדִיקָה righteousness (XXIV, (XXVIII)). צְדִיק righteous.
 צְדַקְיָהוּ Zedekiah.
 צַהֲרִים noon (143, e).
 [צָוָה] *Pi.* צָוָה to command (197).
 צוֹם a fast.
 צְנַאֲרִים *and pl.* צְנַאֲרִים neck (143, 2, b).
 צֶרֶף a rock.
 צֶדֶף food, prey taken in hunting (211).
 צִיּוֹן Zion.
 צִיָּה a pillar.
 צִיר a messenger.
 צֶלֶם a shadow, *suff.* צֶלֶם (212).
 צָלַח to prosper; *Hi.* cause to prosper (VIII).
 צֶלְמָוֶת shadow of death.
 צָלַע, *const.* צָלַע (1) side, rib, *pl.* mostly צְלָעוֹת (XXIV).
 צָמָא *v.* to be thirsty. צָמָא thirsty, desert land (111, *Obs.*).
 צָמַד (2) a pair, yoke (XXIV).
 צָמַח to sprout, bud. צָמַח (2) a sprout, bud (XXIV).
 צֹמֶר (1) wool (XXIV).
 צָעִיר small, young (XXVII).
 צֶעַן Zoan, *i. e.* Tanis, in lower Egypt.
 צָעַק to cry out (for help). צָעַקָה a cry (XXVIII).
 צָפוֹן north.
 צְפַרְדֵּי frog, frogs.
 צָר *adj.*, *f.* צָרָה small, narrow, confined. צָר, צָרָה *n.* an adversary; distress. צָרָה trouble, distress.

- זְרוּיָה Zeruiah.
 צָרִי balsam, balm (210).
 צָרַע a leper. צָרַעַת leprosy (XXV).
 צָרַת to purge, refine, purify.
 צָרַר to confine, persecute, be
 an adversary; to be in dis-
 tress (205, 3, 2, *d*). צָרֵר an
 enemy.
- קָבַץ to gather = *Pi.*; *Ni.* to as-
 semble, be gathered.
 קָבַר to bury. קְבֻרָה burial; sepulchre. קָבָר (2) sepulchre,
pl. — יָרִים and זֶה (XXIV).
 קָדַד to bow the head (205, 3,
 2, *c*).
 קָדַח to kindle, be kindled, burn.
 [קָדַח] *Pi.* to precede, anticipate,
 prevent. קָדָם, קָדָם *n.* front;
 East; *prep.* before; מִקְדָּם of
 old (215, 4).
 קָדְרוֹן Kidron. קְדֻרָה blackness,
 darkness.
 קָדַשׁ to be holy, sacred; *Pi.*, *Hi.*
 to sanctify; to declare holy;
Hithpa. to sanctify one's self.
 קָדוֹשׁ holy. קְדוֹשׁ holiness;
 sanctuary, holy place (133,
 2). קְדֻשׁ בְּרִנֵּעַ Kadesh-Barnea.
 [קָהַל] *Hi.* to assemble, convoke;
Ni. to assemble selves. קָהַל
 congregation, assembly, mul-
 titude (XXVII). קָהַל preacher,
 Ecclesiastes (*page* 95).
 קָהַל to wait, expect = *Pi.* (XVI).
 קוֹל voice, thunder, sound, *pl.*
 זֶה—
 קוּם to arise, stand; *Hi.* to raise
 (XII). קוֹמָה height, stature.
 קָמַח standing corn (*see also*
 191, 2).
 קוֹץ thorn, thorns.
 [קָרַץ] *Hi.* to awake (XII).
 קָטָן, קָטָן little, young, *pl.* קָטָנִים,
f. קָטָנָה (212, *Note* 3).
 קָרַץ harvest, summer (211).
 קָלַל to be diminished, despised,
 swift (205, 3, 2, *b*); *Ni.* to be
 light, easy; to be despised;
Pi. to curse; *Hi.* to lighten;
 to despise; *Hithpalpel*, to
 shake to and fro (XX). קָל
 light, swift; a fleet horse
 (212).
 קָמַח standing corn (*see also*
 191, 2).
 [קָנָא] *Pi.* to be jealous, zealous
 (XIV). קָנָא zeal, jealousy,
 envy.
 קָנָה to purchase, buy (XVI). קָנָה
 purchaser, owner.
 קָץ end, *suff.* קָצִי (212). קָצָה end,
 extremity; whole, sum (XXVII;
 139, IV).
 קָצַב (2) form, shape (XXIV).

- קָצַף to be angry (109, *Obs. b*); *Hi.* to provoke. קָצַף (2) anger (XXIV).
- קָצַר to be short; קָצַר to cut short, cut down, reap (111, 2). קָצִיר harvest (XXVII).
- קָרָא I. to call; proclaim; to read (XIV).
- קָרָא II. to happen; to meet; *inf. const. with prep.* לְקָרָא (123, 1, *b*), *with suffixes* לְקָרָאֵי, לְקָרָאֵי (96).
- קָרַב to draw near, approach, be near; *Hi.* bring, offer = *Pi.*; *Ni.* draw near (167, *Obs. b*). קָרַב (2) middle, midst; קָרַבֵּנוּ among us (108). קָרַבֵּן an offering (25, A, 1). קָרַב war, battle.
- קָרַח to happen, befall (XVI).
- קָרִיָּה a city.
- קָרַן (1) horn (140, *Obs. 2*).
- קָרַע to rend, tear.
- קָשׁ straw, chaff.
- (קָשַׁב) *Hi.* to attend, give heed to.
- קָשָׁה to be hard, difficult; *Hi.* to harden; to make difficult (200, *a*). קָשָׁה, *f.* קָשָׁה (66) hard, harsh, hardened; strong, heavy, sad, severe (XXVII, 139, IV).
- קָשַׁר to bind; conspire; *Hithpa.* conspire. קָשָׁר (1) conspiracy.
- (קָשַׁשׁ) *Poël*, to gather.
- קָשָׁה (1) *c.* bow, *pl.* חֹר (XXIV).
- רָאָה to see; *Ni.* to be seen, appear, seem; *Hi.* to cause to see, show (197). רָאָה *part.* seeing; a seer.
- רָאָם a wild bull.
- רֵאשׁ head; first, beginning, chief (144). רֵאשׁוֹן *adj.* former, first. רֵאשִׁית *n.* a beginning.
- רָבַב to increase, multiply (XX). רַב, *fem.* רַבָּה (212), much, many, great; master, chief; *adv.* very (215, 2 and 3). רַב abundance, multitude (212).
- רַבֵּוּ, רַבֵּוּ a myriad, ten thousand (XXIX).
- רָבַח to be numerous, increase (197); *Hi.* to multiply, increase, do frequently (200).
- רָבַע, רָבַע a quarter, fourth part (152, *Obs.*). רָבִיעִי fourth (152).
- רַבְּקָה Rebekah.
- רָגַז to tremble, be angry at; *Hi.* cause to tremble, provoke.
- (רָגַל) to go about slandering, tread; *Pi.* spy out, explore.
- רָגַל (1) foot (64, *b*; 140, *a*).
- רָגַע to terrify; tremble. רָגַע *n.* a moment; *adv.* instantly (215, 1).
- רָגַשׁ to rage.

- רָדַף to pursue (109, *Obs. b*).
 רִיחַ spirit, wind, breath, *pl.* רִיחִים.
 רָם to be high; *Hi.* raise, lift
 up, exalt; *Pilel* exalt (XII).
 [רָעַע] *Hi.* to shout, make a noise.
 רוץ to run (XII).
 רָחַץ lean, poor (139, IV).
 רוֹץ prince, king (XXIII).
 רָחֵב wide, broad (XXVII). רָחֵב
 breadth (XXIV). רְחֵבָה liberty
 (XXVIII).
 רְחֵל millstone (68).
 רָחֵל Rachel; a ewe.
 (רָחַם) *Pi.* to pity, compassionate
 (VII). רַחֲמִים *adj.* compassionate.
 רָחַם (1) womb (XXIV; 136, *b*).
 רוֹחַץ to wash (the body).
 רוֹחֵץ to be distant, far off; *Hi.*
 to remove (*see also* 200, *b*;
 125, 5). רָחוֹק distant.
 רִיב *and* רִיב *v.* to contend; dis-
 pute; plead a cause forensic-
 ally; *perf.* רָבַתְּ, רָבַתְּ *and* רִיבֹתָ;
imperf. יִרְיֵב, *juss.* יִרְבֵּב (XII).
 רִיב *n.* a dispute, controversy,
 suit.
 רִיחַ odour, scent.
 רִיק *adj.* empty. רִיקָם *adv.* empti-
 ly, empty-handed (215, 5).
 רָכַב to ride; *Hi.* cause to ride.
 רָכֵב (2) chariot, chariots.
 רְכֻשׁ wealth, substance.
- רָכַף to be tender (205, 3, 2).
 רָם *adj.* high, tall. רָמָה *n.* a
 height; Ramah.
 רָמַת *v.* to throw, shoot.
 רָמַס to tread down, trample.
 רָמִיָּה carelessness; deceit.
 רָמַשׁ reptile, reptiles.
 רָנַן to shout, cry aloud = *Pi.*,
Hi. (205, 3, 2). רָנָה a cry (of
 joy or sorrow).
 רָע *adj.* evil, bad, *fem.* רָעָה (66,
Obs. 6). רָע *n.* evil.
 רָעַד a friend, neighbour (12, 2).
 רָעַב *v.* to be hungry. רָעַב *adj.*
 hungry (XXVII). רָעַב *n.* hun-
 ger, famine (XXVII).
 רָעָה *v.* to feed (a flock), pasture
 (XVI). רָעָה a shepherd (p. 40,
 foot-note 1).
 רָעָה *n.* evil, wickedness.
 רָעֵן to be green (175, 2). רָעֵן
adj. green.
 רָעַע to make a noise; be evil,
 sad; *Hi.* do evil, act wickedly
 (205, 3, 2).
 רָעַשׁ to tremble, be shaken;
 crash. רָעַשׁ noise, earth-
 quake (XXIV).
 רָפָא to heal = *Pi.* (XIV). רָפָא a
 physician.
 רָקַח to sink, decline, fall down
Hi. to let down, desist; let off,
 let go; *imperf. and imperat.*

- apoc.* הָרָה, הִרְרָה (197, *Obs.* 1).
 רָפָה *adj.* weak, feeble (139, IV).
- רָץ *partic.* running, a runner.
 הִרְצָה to be pleased with, delighted (XVI). רִצּוֹן good pleasure (XXVI).
 הִרְצַח to kill, murder (VIII).
 רָק only.
 רָקַד to dance, leap.
 רָקַע to beat flat, spread out.
 רִקיעַ firmament.
 רָשׁ poor.
 רָשָׁע to be wicked, act wickedly;
Hi. to pronounce guilty, condemn (VIII). רָשָׁע guilty, wicked. רָשָׁע (2), רִשְׁעָה unrighteousness (XXIV, XXV).
 רֶשֶׁת (2) a net.
- שָׂבַע to be full, filled with, satisfied with (VIII). שִׂבְעָה fulness, satisfaction (XXV).
 שָׂדֵה a field (*poetic form*, שְׂדֵי), *pl.* שְׂדוֹת (139, IV).
 שָׂה a sheep, goat (143, 1, *d*).
 שָׂטַם to hate, persecute.
 שָׂטָן adversary (72, 1).
 שֵׁיב hoary hair, old age.
 שִׁיחָה meditation.
 שָׂם, שָׂמוּ to put, set, place, make; *imperf.* יָשִׂים (XII).
- שָׂחַ to rejoice, be glad (XII).
 (שָׂבַל) *Hi.* to be prudent, wise; attend to, understand (125, 5). שִׂכְלָל (2) intelligence.
 שָׂכָר *n.* reward (XXVIII).
 שָׂלְמָה outer garment (XXV).
 הִשְׂמָאל left (side), north. *Hi.* to turn to the left (175, 5).
 שָׂמַח to rejoice; *Pi.* to gladden (VIII). שִׂמְחָה gladness, rejoicing (XXV).
 שָׂמְלָה outer garment (XXV).
 שָׂנֵא to hate = *Pi.* (XIV).
 שָׂעִיר he-goat (XXVII).
 שֵׁיר Seir.
 שָׂעִיר, שָׂעִרָה hair (XXVII, XXV).
 שָׂעִירָה barley (143, 3).
 שָׂפָה lip, language (XXVIII).
 שָׂק sackcloth, *suff.* שָׂקִי (212).
 שָׂר prince, commander. שָׂרָה princess; Sarah.
 שָׂרִיד remnant (escaped from a general destruction).
 שָׂרַף to burn; make bricks.
 שָׂרַף burning (XXVIII).
 שָׂשׂוֹן joy.
- שָׂאֵל Saul.
 שָׂאוֹל Sheol (the unseen world), the grave.
 שָׂאַל to ask (VII). שָׂאַלָה a petition, request (XXVIII).

- (שָׂר) *Hi.* to leave remaining; *Ni.* to remain, be left (VII).
 שָׂרָה, שְׂרָה remnant, rest.
 שְׁבָא Sheba.
 שְׁבִיעַ a week; *pl.* שָׁבִיעַ, שָׁבִיעַ (XXVI).
 שְׁבִיעָה an oath.
 שֵׁבֶט a tribe; staff, rod (XXIV).
 (שָׁבַע) *Ni.* to swear; *Hi.* cause to swear (VIII).
 שֵׁבַע seven (XXIX). שְׁבִיעִי seventh (152).
 שָׁבַר to break; to buy corn; *Pi.* break, smash in pieces. שָׁבַר (2) destruction, terror (XXIV).
 שַׁבָּת sabbath; rest.
 שָׁד teat, breast, *du.* שְׁדִים.
 שָׁדַד to oppress, destroy, lay waste (XX).
 שָׁדַד Almightly.
 שָׁוְא iniquity; falsehood; vanity.
 שָׁבַב to return, go back; *Hi.* bring back, restore (*see constructions on p.* 163).
 שֹׁט a whip.
 שֻׁנַּמִּית Shunammite.
 שֹׁפָר a trumpet, *pl.* שֹׁפָרִים (XXVI).
 שׁוֹק leg (140).
 שׁוֹק street.
 שׁוֹר ox, oxen.
 שָׁחַד *n.* a bribe, gift (XXIV).
 (שָׁחַד) to lie down; *Hithpalel* הִשְׁתַּחֲוֶה (173, 3) to worship.
 שָׁחַט to slay (VII).
 (שָׁחַר) *Pi.* to seek, — a poetic word.
 שָׁחַר black (XXVI).
 [שָׁחַת] *Hi.* to destroy, act wickedly; *Ho.* to be corrupt (VII).
 שְׁחָהּ pit; grave.
 שִׁיר, שִׁירָה song.
 שָׁכַב to lie down, lie; *Hi.* to lay down, prostrate.
 שָׁכַח to forget (VIII).
 שָׁכַל to be bereaved (111, 2); *Pi.* to bereave.
 [שָׁכַם] *Hi.* to rise early, go early (to a place): 125, 5; 200, c.
 שָׁכַם shoulder (*suff.* שְׁכָמִי); Shechem.
 שָׁכַן to dwell; *Pi.* to place, set.
 שָׁכֵן inhabitant, neighbour (XXVII).
 שָׁכַר to be drunk. שָׁכַר strong drink (XXVII).
 שָׁלַג snow (XXIV).
 שָׁלוֹם *n.* peace, health; *adj.* safe (XXVI). שָׁלוֹם peaceable (XXVI).
 שָׁלַח to send, put forth, let go (109, *Obs. b*) = *Pi.* (VIII).
 שִׁלּוֹחַ Shiloah.
 שִׁלְחָן a table, *pl.* שִׁלְחָנוֹת (XXVI).
 [שָׁלַךְ] *Hi.* to cast, throw.
 שָׁלַל to spoil, despoil (205, 3, 2). שָׁלַל spoil, booty (XXVII).
 שָׁלַם to be safe, finished: *Pi.* to

- finish, complete; perform; recompense, repay.
- שְׁלֹמֹה Solomon.
- שָׁלַח to draw out, draw off.
- שָׁלֹשׁ three (XXIX). שְׁלִישִׁי third (152). שָׁלִישׁ third; a captain.
- שָׁם a name, *pl.* שָׁם (XXIII).
- שָׁמָּה there; thither. שָׁמָּתָּה thither (209, *c*). שָׁמָּתָּה thence.
- [שָׂמַד] *Hi.* to destroy; *Ni.* to be destroyed.
- שָׁמָּה desolation; astonishment.
- שָׁמוּאֵל Samuel.
- שָׁמַט release, remission.
- שָׁמַיִם heaven, heavens (68, *Obs.* 2).
- שָׁמַע to be astonished; be desolate, laid waste (205, 3, 2, *d*); *Ni.* to be desolate, destroyed. שָׁמָּה desolation (XXVIII).
- שָׁמֶן *adj.* fat, fertile (XXVII). שָׁמֶן (1) oil, ointment.
- שָׁמֹנֶה eight (XXIX). שְׁמִינִי eighth (152).
- שָׁמַע to hear, listen, obey, understand; *Hi.* cause to hear, announce, tell (VIII).
- שָׁמַיִם Shimei.
- שָׁמַר to keep (109, *Obs.* *b*); *Ni.* to keep one's self, beware; *Hithpa.* give heed to one's self, beware (173, 3).
- שָׁמָרָה Samaria.
- שָׁמֶשׁ (2) sun.
- שָׁן tooth, sharp rock, *suff.* שָׁן (212).
- שָׁן *v.* to repeat; be changed; *Pi.* to change (XVI).
- שָׁנָה *n.* year (143, 4; Exerc. 26, note 1).
- שָׁן sleep (XXVIII: Exerc. 26, note 1).
- שָׁנַיִם two (XXIX). שְׁנֵי second (152).
- שָׁן to look, regard.
- [שָׁן] *Ni.* to lean, recline.
- שָׁן *c.* gate (XXIV).
- שָׁן שָׁן delight (143, 2, *a*).
- שָׁן handmaid (XXV).
- שָׁן to judge (109, *Obs.* *b*); *Ni.* to contend, litigate.
- שָׁן to pour out; שָׁן *partic.* shedding.
- שָׁן to be low; *Hi.* to be humble, to cast down (200, *c*).
- שָׁן to watch.
- [שָׁן] *Hi.* cause to drink, give to drink.
- שָׁן to be quiet, at rest.
- שָׁן to weigh, weigh out. שָׁן (2) a shekel (XXIV).
- שָׁן (2) falsehood, untruth (XXIV).
- שָׁן a root (133, 2; 175, 1).
- [שָׁן] *Pi.* to minister, attend serve (VII).

שֵׁשׁ six (XXIX). שֵׁשִׁי sixth (152).	תֵּירוֹשׁ new wine, must.
שֶׁשֶׁק Sheshak, <i>i. e.</i> Babylon.	תְּכֵלֶת dark purple (XXV).
שָׁתָה to drink (197, <i>Obs.</i> 2; cf. שָׁקָה).	תָּם <i>adj.</i> upright (morally). תָּם (212), תְּמוּהָ integrity, inno- cence.
תְּאֵנָה fig; fig-tree; <i>pl.</i> תְּאֵנִים—(67, <i>Obs.</i> 1).	תְּמוּנָה appearance, form.
תֵּאוֹר form, shape (137, <i>Obs.</i>).	תָּמִיד continually.
תֵּבָה ark, chest.	תָּמִים <i>adj.</i> perfect (XXVII).
תְּבוּאָה produce, profit.	תָּמַץ to take hold of, support.
תְּבִלָּה the world (as inhabited).	תָּמַם to complete, finish; be complete, finished, consum- ed; <i>Ni.</i> to be consumed (XX).
תְּבֻנָּה straw.	תְּנוּמָה slumber.
תְּהוֹמָה emptiness (136, <i>c.</i> , <i>Obs.</i>).	תְּנוּפָה a wave-offering.
תְּהִלָּה hymn, psalm; theme of praise, <i>pl.</i> תְּהִלִּים—(66, <i>Obs.</i> 1).	תָּעָה to err; <i>part.</i> תָּעִיף erring (p. 40, foot note 1): XVI.
תָּוֶךְ <i>const.</i> תָּוֶךְ middle, midst (211).	תְּהַאֲרָה, <i>const.</i> (and also <i>abs.</i>) תְּהַאֲרָה glory, splendour (135, <i>Obs.</i> 1).
תּוֹכַחַת, תּוֹכַחַת (1) reproof, re- buke, correction.	תְּפִלָּה prayer.
תּוֹעֵבָה abomination (XXVIII).	תָּקַף to lay hold of, take, seize; handle, wield.
תּוֹר תּוֹר turtle-dove.	תְּקוּוָה expectation.
תּוֹרָה law.	תָּקַע to smite, strike; blow (with a trumpet).
תְּחִלָּה beginning.	תְּרִדְמָה deep sleep.
תְּחִנָּה prayer, supplication.	תְּרוּעָה a shout, tumult, trum- pet-blast.
תְּחִנּוּתִים (and תְּחִנָּה—) supplica- tions.	תְּשׁוּעָה salvation.
תַּחַת <i>prep.</i> under, instead of, in return for (103, 3); <i>conj.</i> be- cause (219). מִתַּחַת <i>adv.</i> be- neath, below (108; 214, 4).	תֵּשֶׁע nine (XXIX). תֵּשִׁיעִי ninth.

V O C A B U L A R Y .

ENGLISH AND HEBREW.

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| <p>Able, to be רָלַל (123, 1; p. 155).
 Abomination תּוֹעֵבָה (XXVIII).
 Above: <i>see</i> 108 and 215, 4.
 Abundance רַב (212).
 According to כִּי (103).
 Account (on) of עַל, לְמַעַן.
 Act <i>n.</i> עָעַל.
 Add, to יוֹסֵף, <i>imperf.</i> יוֹסִיף (<i>i. e.</i> Hiphil).
 Adultery זְנוּנוּת (143, 2): to commit adultery נָאָה, נָאָה.
 Adversary עָר: to be an adversary צָרָר.
 Advise, to יַעֲצֵן.
 Afflict, oppress לָחַץ; afflicted עָנִי, עָנִי; affliction, distress עָנִי (210).
 Afraid יָרָא, יָרָא; to be afraid יָרָא, יָרָא.
 After, <i>prep.</i> אַחֲרַי, אַחֲרַי: (101, 2): after that <i>conj.</i> (219).
 Afterwards אַחֲרָיִכֶן.
 Again עוֹד: <i>see also pp.</i> 157, 163.</p> | <p>Age, advanced life זְקֵנִים (143, 2)
 Ah! אַח, אַחָה.
 Aid: <i>see</i> help.
 Alas! הוֹי.
 Alive חַי.
 All כָּל (49, 1).
 Almighty שְׁדֵי.
 Alone, only לְבַד (108), בְּדָד (208, 7).
 Also גַּם, אֲנִי, יָ.
 Altar מִזְבֵּחַ (XXIII).
 Ambush אָרַב, אָרַב.
 Amen אָמֵן.
 And וְ (69).
 Angel מַלְאָךְ.
 Anger חֲמָה (1), קָצַף (2), אָף, חֲרוֹן (212, Note 2).
 Angry, to be קָצַף, קָצַף, אָנֹף, רָבַז; to show one's self angry הִתְאָנַף.
 Anoint, to מָשַׁח, נָסַף: anointed one מְשִׁיחַ.
 Another אֲוֹר.</p> |
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- Answer, to אָנַח (*acc. of person*).
- Anticipate, to קָדַם.
- Anything מְאֻמָּה.
- Appearance מִרְאָה, תְּאֵינָה (*i. e.* image, form).
- Appoint (to an office) נִתַּן; appoint (a time or place) יָצַד (X).
- Approach, to קָרַב [נִגַּשׁ] XVIII.
- Arise, to קָם (XII).
- Ark (of Noah, or Moses) תִּבְנָה; Ark (of the covenant) אָרוֹן.
- Arm *n.* זְרוּעַ *mostly fem.*; *pl.* יָרֵם—and זֶרֶע.
- Army צְבָא, *const.* צְבָא, *pl.* צְבָאוֹת.
- Around: *see* 101, 2; 108; 215, 4.
- Arrow הֶחֶץ (212).
- As אֵן (102), בְּאֵשֶׁר.
- Ascend, to עָלָה.
- Ashamed, to be בוֹשׁ.
- Ashes אֵפֶר.
- Ask, to שָׁאַל, שָׁאַל.
- Asleep יָשָׁן (XXVII).
- Ass חֲמוֹר; wild ass פָּרָא; young ass עִיר.
- Assemble, to: *see* convoke.
- Assembly מוֹעֵד, עֵדָה, מוֹעֵד, קָהָל, סוּד.
- Assyria אַשּׁוּר.
- Astonished, to be שָׁמַם (205, 3, 2).
- Atone for, to כָּפַר (169, 2).
- Attend (*i. e.* give heed), to אָקַשׁ; attend (*i. e.* wait on) שָׁרַח (VII).
- Avenge, to נָאַל; avenge self, *Ni. of נָחַם or of נָקַם* (XIX).
- Awake, to יָקַץ (189), הִקְיץ, הִקְיִיר.
- Babylon בָּבֶל.
- Back *n.* נָוֶה, נָוֶה; *adv.* אָחֻר; backward אַחֲרָיִת.
- Bad רָע, *fem.* רַעָה.
- Balance מֵאֻזְנִים (140, b).
- Balak בָּלַק.
- Balm, balsam צָרִי (210).
- Band, troop גְּדוּד.
- Bar, bolt *n.* בְּרִיחַ.
- Barley שְׂעֵרָה (143, 3).
- Basin, bowl סֵף; *suff.* סֵפִי (212).
- Basket סֵל (1), סֵל (212).
- Battle מִלְחָמָה (135, *Obs.* 1).
- Be, become הָיָה (196, *Note*; 198).
- Bear, to (carry) נָשָׂא (*see Vocabulary I.*); (bring forth) יָלַד (188, III, b).
- Beast בְּהֵמָה (XXVIII), חַיָּה.
- Beautiful יָפֵה (XXVII); beauty יָפִי, צְבִי, יָפִי (210).
- Because כִּי (*see also* 219); because of עַל (101, 2), בְּעִבּוּר, בְּגִלְלָה (108).
- Become, to: *see* 196, *Note*.
- Bed מִטָּה (XXVIII), עָרֶשׁ (1) XXIV.
- Befall, to קָרָח (XVI).
- Before, *prep.* לְפָנַי, לְפָנֶיךָ, לְפָנֵינוּ (90 ff., 108); *conj.* בְּפָנֶיךָ (117, 7); *adv.* לְפָנֵינוּ (215, 4).

- Begin, to **החיל** (p. 186); beginning *n.* **התחלה**, **ראשית**.
- Behind, *prep.* **אחורי**, **אחור** (101); *adv.* **אחור**.
- Behold, to **ראו** (XVI; 197, and *Obs.* 2); behold! see! **הן**, **הנה** (XXX; 129), **ראה**.
- Believe, to: *see under* **אמן**.
- Beloved one **ידוד**.
- Below: *see* 101, 3; 108; 215, 4.
- Bend, to **כרע** (VIII).
- Benjamin **בנימין**.
- Bereaved, to be **שכל** (111, 3).
- Beside *prep.* **אצל** (101); besides **זילה** (100), **מבלעדי** (108).
- Between: *see* 101, *Obs.*
- Beware, to **נשמר** (167).
- Bind, to **אסר** (make prisoner), **חבש** (fasten on).
- Birds *coll.* **עוף**.
- Birth **מולדת** (1) XXV; birthright **בכורה** (XXVIII).
- Bitter; to be bitter **מרר** (205, 3, 2).
- Bitumen **חומר**.
- Black **שחור** (XXVI); blackness **קרוח**.
- Blemish *n.* **מים**.
- Bless, to **ברך**, **ברך** (VII); blessing *n.* **ברכה** (XXVIII; 32, 1); blessed **ברוך** (*see also* 137, *Note* 1).
- Blind, to make **עבר**; blindness **סנוורים** (143, 2, a).
- Blow with a trumpet, to **תקע**; to blow with the breath, &c. **נפח** (XVIII).
- Blood **דם** (139, *Obs.* 2; 143, 3).
- Bolt a door, to **נעל** (VII).
- Bond, rope **עב**.
- Bondage: *see* service.
- Bone **עצם** (1), *pl.* **—ים** and **זר** (XXIV).
- Book **ספר** (XXIV).
- Booth **סכה**.
- Booty, spoil **שלל** (XXVII).
- Bosom **חיק**.
- Both . . . and **גם . . . גם**.
- Bottle, flask **בד**.
- Boundary **גבול**.
- Bow *n.* **קשת**, *pl.* **זר** (XXIV).
- Bow down, to **כרע**; to bow the head **קדר** (205, 3, 2).
- Bowels **מעיים** (143, 2).
- Boy **ילד**, **נער** (XXIV).
- Brass **הושת** (135).
- Bread **לחם** (1) (XXIV).
- Breadth **רוחב** (XXIV).
- Break, to **שבר**, **נפץ** (XVIII); to break down **פרץ**, **נהץ** (XVIII).
- Breast, teat **שד**.
- Breath **נשמה** (XXVIII), **רוח** (12, 2).
- Bribe *n.* **שחד** (XXIV).
- Brick **לבנה** (67, *Obs.* 1); to make bricks **לבן** (109, *Obs.* c).
- Bridle **מחג** (2) XXIV.
- Bring, to **קרב**, **הקריב** (VII); to

- bring in **הָבִיא**; to bring near **הִגִּישׁ** (XIX); to bring out **הוֹצִיא**; to bring down **הוֹרִיד** (X); to bring up **הִעֲלֶה**.
- Broad **רָחֵב** (XXVII).
- Broken, to be: *see* break.
- Brother **אָח** (144).
- Build, to **בָּנָה** (XVI).
- Bull **בַּר**, **עֲגֹל** (XXIV); wild bull **רֵאֵם**.
- Burden **טָבֵל** (132, *Obs.* 4), **מִשָּׂא**.
- Burial **קְבִירָה**.
- Burn **שָׂרַף**, **בָּעַר** (VII), **נָצַח** (203, *a*); burn (of anger) **הָרָה** (227).
- Burning, *n.* **שְׂרִפָּה** (XXVIII).
- Burnt-offering **עֹלָה** (XXVIII).
- Bury, to **קָבַר**.
- Bush **סִנְה**.
- Business, work **מְלָאכָה** (*const.* **מְלֻאכָה**, 135, *Obs.* 1).
- But **אָף**, **אֵילִם**, **וְ**; (*after a negative*) **אֵם**, **כִּי**, **כִּי אֵם** (*see p.* 72).
- Buy, to **קָנָה** (XVI); buyer **קָנָה** (93, 3).
- Cake (round) **כֶּכֶר** (143, 4); (unleavened) **מִצָּה** (XXVIII); **לֶשֶׁד**.
- Calamity **אֵיִר**.
- Caldron **סִיר**.
- Calf **עֲגֹל** *m.* (XXIV); **עֲגֹלָה** *f.* (XXV).
- Call, to **קָרָא** (XIV).
- Camp, *n.* **מַחֲנֶה** (*p.* 40, foot-note 1; 81, *b*; 93, 3).
- Can (to be able), **יָלַל** (111, 3).
- Canaan **כְּנָעַן**; Canaanite **כְּנַעֲנִי**.
- Canal (of the Nile) **יָאֵר**.
- Candlestick, lamp-stand **מְנֹרָה**.
- Capture, to **לָכַד**.
- Carcase **פָּנִי** (2) XXIV, **נְבֵלָה** (XXVIII).
- Carry, to **נָשָׂא** (*see Vocabulary I*).
- Carve, to **חָקַק**, **פָּסַל** (XX).
- Cast (throw), to **הִשְׁלִיךְ**, **יָרָה**, **הוֹרָה** (XVI; X); to cast down, throw down **הִפִּיל** (XVIII).
- Cast off, to **זָנַח**.
- Catch: *see* capture.
- Cattle **בְּקָרָה** (XXVII), **בְּרֵמָה** (XXVIII), **מִקְנֶה** (81, *b*; 93, 3): *see also* fat cattle.
- Cave **מְעָרָה** (XXVIII), **הוֹר**.
- Cease, to **חָדַל** (VI; 182, *Obs.* 2).
- Chaff **קֶשׂ**.
- Chaldeans **כַּשְׁדִּיִּם**.
- Change, to **הִדָּשָׁה** (182, *Obs.* 2), **שָׁנָה** (XVI); change of garments **הִלְבִּישָׁה**.
- Charge *n.* **מִשְׁמֶרֶת** (1) XXV.
- Chariot **מְרֻקְבָה** (135, *Obs.* 1), **רֶכֶב** (2).
- Chastise, to **יָסַר**, **הוֹכִיחַ** (X; VIII).
- Chastisement **הוֹכָחָה** (XXVIII).
- Cheek-bone **לְחִי** (210).
- Cherub **כְּרוּב**.
- Chest, ark **אָרוֹן** (XXVI).
- Child **יָלֵד** (1, 2) XXV, **עוֹלָל** (XXVI) **עוֹלִל** (XXIII).

- Childless עֲרִירִי.
- Choose, to בָּחַר; chosen one, elect בְּחִיר.
- Circumcise, to מָחַל (XII).
- Cistern בּוֹר, *pl.* זוֹ (67, *Obs.* 1).
- City עִיר (144), קָרִיָּה (*poetic*).
- Clay חָמֶר (XXV).
- Clean *adj.* טָהוֹר (XXVI); to be clean טָהַר; to cleanse, *Pi.* טָהַר (VII); to cleanse one's self, *Hithpa.* (173, 2).
- Cleave (divide), to בָּקַע; to cleave to, adhere דָּבַק, דָּבַק (VI).
- Clefts (of a rock) חֲנִיּוֹת.
- Clothe one's self, to לָבַשׁ; to clothe (another) הִלְבִּישׁ. Clothes, clothing לְבוּשׁ.
- Cloud *n.* עָב, *pl.* עָבִים—and זוֹ.
- Cluster of grapes עֲנַב (XXVII).
- Collect, to אָגַד, אָסַף (186), קָבַץ.
- Come, to בּוֹא (*see Vocabulary I*).
- Command, to צִוָּה (197). Commandment מִצְוָה (XXVII); commandments מִצְוֹת.
- Comfort, to נָחַם (*Pi.*) VII. Comfort, consolation נְחָמָה (XXVIII).
- Compare (liken), to דָּמָה (XVI), הִמְשִׁיל.
- Compassionate *adj.* רַחוּם; to compassionate, pity רָחַם (VII).
- Complete *adj.* תָּמִים (XXVI); to complete כָּלָה (XVI), שָׁלַם, הֶמְצֵא (XX); to be completed, finished כָּלָה, תָּמַם.
- Conceal, to סָתַר.
- Concerning, עַל (101, 2).
- Condemn, to הִרְשִׁיעַ (VIII).
- Conduct (lead), to הוֹלִיךָ (X).
- Confidence בְּטֹחַ (XXV), בְּטָחוֹן (XXVI).
- Confine, to עָצַר (VI).
- Confounded, to be הִתַּחַח (205, 3, 2).
- Congregation קְהָל (XXVII), עֵדָה (XXVIII).
- Constantly, continually תָּמִיד.
- Constrain, to הִחְזִיק (VI).
- Consult together, to נִוְצַץ (X).
- Consume, to אָבַל, בָּעַר (VII).
- Contain, to כָּלַף (*from כָּלַל* 175, 4).
- Contempt בִּזְוָה.
- Contend together, to נִשְׁמַט (167, 3).
- Contend at law, to רִיב (XII).
- Content, to be הוֹאִיל (X).
- Continually: *see* constantly.
- Controversy רִיב.
- Converse, to קָדַר (167, 3).
- Convince, convict הוֹכִיחַ (VIII; X).
- Convoke, to הִקְהִיל; to be convoked הִקְהַל.
- Cook, to אָסַף (186); cook *n.* טָבַח, אָסַף.

- Copy (of a book) מִשְׁכָּח (81, *b*; 93, 3).
- Coriander seed כֹּרְאֵן.
- Corn דָּגָן (XXVII), כֹּר; standing corn קִמְחָה.
- Corner פִּנְיָה (XXVIII).
- Correct (chastise), to יָשַׁר.
- Counsel, to יַעֲזֵז (X): Counsel *n.* מַדְוֶשֶׁבָה (135, *Obs.* 1), סוֹד, עֲצָה (XXVIII).
- Count, to סָפַר.
- Country אֶרֶץ (1) XXV; 135, *Obs.* 3.
- Court *n.* חֲצַר (XXVII).
- Covenant *n.* בְּרִיתָה.
- Cover, to כָּסָה (XVI), לָאָט.
- Cow פָּרוֹה (XXVIII).
- Create, to בָּרָא (XIV).
- Cross-over, to עָבַר (VI).
- Crown, diadem עֲטֹרָה (135, *Obs.* 1), זָוָר (XXV).
- Cruel, fierce אֲכֹזֵרִי.
- Cry *n.* רָעָה, נִאָקָה, צִעָקָה, זִעָקָה (XXVIII); to cry צָעַק, צָעַק (VII), קָרָא (XIV).
- Cubit אַמְמָה (XXVIII; 68).
- Cup כּוֹס, כִּיכָר (XXVII).
- Curse *n.* אָלָה (XXVIII); to curse בָּרַךְ, קָלַל (205, 3, 2), אָרַר (VII).
- Curtain יְרִיעָה.
- Custody מִשְׁמָרָה (XXVIII), מִשְׁמָרָה (1) XXV.
- Cut, to חָרַט, כָּרַח; to cut down (reap) קָצַר; to cut down (destroy) גָּדַע.
- Cymbals מַצְלֵחִים (140, *b*).
- Damsel נַעֲרָה (XXV).
- Dance, to רָקַד, כִּרְבַר (175, 4), הִנָּג (205, 3, 2); dancing *n.* מְחוּלָה.
- Darkness חֹשֶׁךְ (XXV), קְדָרוּתָה; thick darkness עֲרֵקֶל.
- Dash in pieces, to נָחַץ (XVIII).
- Daughter בַּת (144).
- David דָּוִד.
- Day יוֹם (144); by day יוֹמָם (215, 5).
- Dead מֵת; dead body, corpse מָגֵר (2) XXV, נִבְלָה (XXVIII).
- Deaf חָרַשׁ (XXIII; 26, 3).
- Dear *adj.* יָקָר (XXVII); to be dear יָקָר (188, III. *a*).
- Death מָוֶת (211); to put to death חָמַיִח (XII).
- Deceit מְרִמָּה, רְמִיָּה.
- Deceive, to בָּגַד, הִשָּׂא (XIX).
- Decline (sink), to רָמַח (XVI).
- Decree, to יַעֲזֵז (188, III. *a*), הוֹצֵק (175, 1).
- Deed מַעֲשֵׂה (p. 40, foot note 1; 81, *b*; 93, 3), גְּמֹלָה.
- Deep *adj.* עֲמוּק. Deep (sea) הַעֲזוּם. *See also* 200, *a*.
- Delay, to הִתְמַדְּמָה, אָדַר (VI, VII).

- Delight *n.* הֶמֶץ (XXV), הֶמֶד (2), שְׂשׂוּעִים (143, 2, *a*); to delight (take pleasure) הֶמֶץ (VI), רִצָּה (XVI).
- Deliver (rescue), to *Pi. or III. of* מָלַט *or* פָּלַט; הֶלֶץ, הֶצִּיל (XIX).
- Deliver up, to הִסְגִּיר.
- Depart, to הִלָּךְ (*see Vocab. I*).
- Derision לַעֲב (XXIV).
- Desert, to נָטַשׁ (XIX), עָזַב (VI).
- Desert *n.* מְדִבְרָה (XXVI), עֲרָבָה.
- Desire, to הֶמַּד (182, *Obs. 2*), הֶמֶץ. Desire *n.* אֲיִה.
- Desist, to הִרְלַל (182, *Obs. 2*), הִרְפָּה (XVII).
- Desolate, to be הִרְבַּ (VI), שָׁמַם (205, 3, 2).
- Desolation שְׁמָמָה (XXVIII), שְׁמָה, הִרְבָּה (XXV).
- Despise, to מָאָס, מָאָץ (VII), בִּזָּה (XII), הִקְלָה (XXI); to be despised נִקְלָה (XX).
- Destroy, to הִשְׁחִית, הִשְׁמִיד, אָבַד, הִחָרִים, הָרַס, שָׁדַד (XX).
- Destruction אִיד שָׁבָר (2), אִבְדָּה.
- Determine (decree), to רָצַף, (purpose, plan) הִשָּׁב.
- Devoted thing הִרְם (XXIV).
- Devour, to אָכַל (186).
- Dew טַל (212).
- Die, to מָהַד (XII), נָרַע.
- Dimension מִדָּה.
- Disease חָלִי (210), מַחְלָה; dis- eased, sick חָלָה (p. 40, footnote 1; 81, *b*).
- Dispute *n.* רִיב; to dispute together נִכַּח (X).
- Distant רְחֹק; to be distant רָחַק.
- Distress *n.* צָרָה, עָמַל, עָנִי (210); to be in distress צָרַר (205, 3, 2).
- Divide, to הִפְרִיד, הִבְדִּיל.
- Do (work), to עָשָׂה, עָשָׂל; to do good (or evil) to נָמַל.
- Dog פְּלָב (1); dog-fly עֲרַב.
- Door הֵלֶת (140, *b*); doorway מַחְזָה (XXIV); door-post מַחְזָה.
- Double כְּפֻלָּים (140).
- Dove יוֹנָה; turtle-dove הוֹר.
- Draw (pull), to מָשָׁךְ; to draw near קָרַב, נָגַשׁ (XVIII); to draw off, draw out שָׁלַף, שָׁלַץ.
- Dreadful מוֹרָא.
- Dream *n.* חֲלוֹם; to dream חָלַם.
- Dried up, to be הִרְבַּ (VI).
- Drink, to שָׁתָה; to cause to drink הִשְׁקָה; strong drink שֵׁכָר.
- Drive out, to נָרַשׁ = *Pi.*; to drive away מָרַח (XVIII).
- Droop, to אָמַל = *Pulal*.
- Drunk, to be שָׁכַר.
- Dry, to be יָבַשׁ; dry land יַבְשָׁה.
- Dumb אָלֵם (XXIII); to be dumb, silent דָּמַם (205, 3, 2).
- Dust *n.* עָפָר (cf. 170, *Obs. 2*).

- Dwell, to יָשַׁב, יָשָׁן; dwelling
 יוֹשָׁן *pl. משכן*.
- Dying מָת.
- Ear אָזְן (64, *b*; 140, *a*).
- Earth אֲרֶץ (1). Earthquake רָעַשׁ
 (XXIV).
- East מִזְרֵחַ, קָדָם.
- Eat, to אָכַל (185).
- Egypt מִצְרַיִם. Egyptian מִצְרַיִי.
- Eight שְׁמֹנֶה (XXIX); eighth שְׁמִינִי.
- Elder, eldest זָקֵן (XXVII), גְּדוֹל,
 (first born) בְּכוֹר.
- Empty, *adj.* רִיק; *adv.* רִיקָם; to
 empty בָּקַס (XX).
- Encamp, to הִקָּה (XVI).
- End, extremity קֶצֶה (139, 4),
 קֵץ (212).
- Enemy אֹיֵב, צָר, צָרַר, אֹיֵב; to be an
 enemy אָיַב.
- Enigma, riddle הִידָה.
- Enter (go in), to בּוֹא; entrance,
 opening פָּתַח (2).
- Envy *n.* קִנְיָה; to envy קִנְאָה.
- Ephah אֵיפָה.
- Ephod אֶפֶד.
- Erring הִעָה (p. 49, footnote 1;
 81, *b*).
- Escape, to נָטַל (167, 2).
- Establish (set up), to הִכִּין (XIII).
- Eternity עוֹלָם, עָד.
- Even *conj.* גַּם, אָף; even to, as
 far as עַד (XXX).
- Evening עָרֶב (1).
- Every לֵל (213, I. 2).
- Evil *adj. and n.* רָע, רָעָה, רָעָל;
 to be evil רָעַע (205, 3, 2, *b*);
 to do evil הִרָע.
- Exalt, to הִגְבִּיחַ, הִרִים.
- Except זֶלָתָה (100).
- Excite (stir up), to סָכַסַּף (p. 135).
- Expect (wait), to קָוָה; expecta-
 tion הִתְקַוָּה.
- Expel, to נָחַשׁ (XVIII), נָחַשׁ = *Fi.*
- Expire, to נָפַע.
- Explore, to רָגַל.
- Exult (rejoice), to גִּיל.
- Eye עֵין (64, *b*; 211).
- Face פָּנִים (143, 2, *a*).
- Fade (fail), to נָבַל, *imperf.* יִבָּל
 (XVIII).
- Faint *adj.* עָוָה (XXVII).
- Faithful, trusty נְאֻמָּן; faithful-
 ness אֱמִינָה; to be faithless מְעַל.
- Fall, to נָפַל (XVIII).
- Falsehood שֶׁקֶר (2), כִּזָּב, שָׂרָא.
- Family אֵלֶּה (1), מִשְׁפָּחָה (135,
Obs. 1).
- Famine רָעָב.
- Far off *adj.* רָחוֹק; to be far off
 רָחַק: *see also* 215, 4.
- Far be it! הֲלִילָה (196, *c*).
- Fast *n.* צוֹם.
- Fasten, to אָסַר; to fasten a door
 קָעַל (201, *Obs.* 2).

- Fat *n.* חֵלֶב (2), שֶׁמֶן (1); fat *adj.* מְרִיא, בְּרִיאָה fat cattle שֶׁמֶן;
 Father *n.* אָב (144); father-in-law חָם (144).
 Fatigued, to be יָעַף (XXVII).
 Favour *n.* חֶסֶד (1), חֵן (212).
 Fear *n.* יִרְאָה, פְּחַד, מִנּוֹר; to fear, be afraid יִרָא, יִפְחַד; fearful נוֹרָא.
 Feast, a religious festival חַג (212); to celebrate a religious festival חָגַג (205, 3, 2).
 Feeble רַקָּה (139, IV; 66).
 Feel (by touching), to מָדַשׁ (XII).
 Feign, to הִתְחַבֵּר.
 Field שָׂדֵה (139, 4).
 Fig, fig-tree הָאֲנֵה *pl.* יָם—.
 Fight, to נָחַם (167, 3).
 Fill up, to מָלֵא (XIV).
 Find, to מָצָא (XIV).
 Finish (complete), to הִמַּם; בָּלָה; to be finished שָׁלַם, בָּלָה, הִמַּם (205, 3, 2).
 Fire *n.* אֵשׁ (212) *c.*; to set on fire יָצַח (203, *a*); firebrand אִיד.
 Firmament רָקִיעַ.
 First ראשון; first-born בְּכוֹר.
 Fish *n.* דָּג, *coll.* דְּגָנ.
 Five חֲמִישֵׁי (XXIX); fifth חֲמִישִׁי.
 Flame, to דָּלַק.
 Flask פָּתוֹ.
 Flee, to בָּרַח, פָּדָה, נָס (XII).
 Flesh בָּשָׂר (XXVII).
 Flint חֲלָזִית.
 Flock *n.* צֹאן, עֶדְרָה (XXIV).
 Flour סֵלֶת.
 Folly אֲוִלָּה (1), פְּחַי (210).
 Food אָכַל, אָכְלָה (43, *Obs.* 2), לָחֵם (1).
 Fool, foolish נָבֵל, אֲוִיל, בָּסִיל.
 Foot רֶגֶל (1): *see* 64, *b*; 140, *a*.
 For, because, *conj.* כִּי; for, *prep.* לְ, (in behalf of) בְּעֵד, (instead of) תַּחַת, (in return for) בְּ.
 Foreign נִכְרִי.
 Foreskin עֶרְלָה (XXV).
 Forest יַעַר, יִרְשָׁה.
 Forget, to שָׁכַח.
 Forgive, to סָלַח, נָשָׂא (*see Vocabulary I*), כָּסַח.
 Form *n.* יִצָר, הֵאָר, הִמְדָּה; to form, shape יָצַר.
 Former *adj.*: *see* first. Formerly לְפָנַיִם (215, 4).
 Forsake, to עָזַב, נָשָׂא (XVIII).
 Fortress מְצוֹר, מְצוּדָה.
 Found (lay a foundation), to יָסַד — *Pi*.
 Fountain, spring מַעְיָן, גֵּיחַ, עֵינַיִם.
 Four אַרְבַּע (XXIX), fourth רְבִיעִי.
 Fowler יוֹקֵשׁ. Fowls *coll.* עוֹף.
 Frail נָחֵל (XXVI).
 Free חֲפְזִי. Freewill offering נְדָבָה (XXVIII).
 Friend אָחִיב, אֵלִיף, הוֹד, רֵעַ.

Frog **צַמְרֵדֵץ**.
 From **מִן**; from the presence of
מַעַם, **מֵאֵץ** (108, c).
 Front **קֶדֶם**; in front **מִקְדָּם**, **מִפְנֵים**
 (p. 205, footnote 1).
 Fruit **פְּרִי** (210); to be fruitful
פָּרָה (XVI).
 Full *adj.*, to be full *v.* **מָלֵא** (111,
Obs.); to be satisfied **שָׂבַע**;
 fulness **מָלֵא**, (satisfaction)
שִׂבְעָה.
 Gadfly **עֶרֶב**.
 Garden **גַּן** (212).
 Garment **בְּגָד** (32, 3); garments,
 clothing **לְבָשׁ**; outer garment
שִׁמְלֵה, **שִׁמְלָה** (XXV), **מְעִיל**;
 under garment, tunic **כְּתֹנֶת**
 (XXV).
 Gate **שַׁעַר** c. (XXIV).
 Gather, to **קָבַץ**, **אָגַד**, **אָסַף**, **קָשַׁף**
 (*Poël*); to gather grapes **בָּצַר**;
 to gather ears of corn. glean
לָקַט.
 Generation, age **דּוֹר**.
 Generous **קַיִב** (XXVII).
 Gift **מִתְּנָה** (XXV), **אֶתְנָן**.
 Gird, to **הִגִּיר** (VI).
 Give, to **נָתַן** (202, *Obs.* 3).
 Glad, to be **שָׂמֵחַ**, **שָׂרֵשׁ**, **שָׂרֵשׁ** (XII);
 gladness **שִׂמְחָה** (XXV).
 Glory *n.* **כְּבוֹד** (XXVII), **הַמְאָרָה** (1),

גְּאֹרָה; to glory in **הִלָּל**; glorious
נִכְבָּד.
 Go (depart), to **הִלָּךְ** (*see Voca-*
bulary I); to go down **יָרַד**
 (188, III., b); to go up, ascend
עָלוֹה (195, *Obs.* 3); to go out,
 go forth **יָצָא** (*see Vocab. I*);
 to go in, enter **בּוֹא** (*see*
Vocab. I).
 Goat **עֵז**, (he-goat) **שְׂעִיר** (XXVII).
 God **אֱלֹהִים** *pl.* **אֱלֹהֵי**, **אֵל** (143,
 2, d); godly **חֲסִיד** (XXVII).
 Gold **זָהָב** (XXVII).
 Good *n. and adj.* **טוֹב**, **בוֹרָה**; to
 be good **יָטַב** (189; *in Qal, used*
only in imperf.); to do good
 to **טָבַע**, **הִיטִיב**, **טָבַע**.
 Grace, favour **חֶסֶד** (1), **חֵן** (212);
 gracious **חֲסִיד**, **חֲנּוּן** (XXVII).
 Grapes, cluster of **עֲנַב** (XXVII).
 Gratis, for nothing **חֵנָם** (215, 5).
 Grave *n.* **קֶבֶר** (2).
 Great **גָּדוֹל**; to be or become
 great **גָּדַל**.
 Green **רִצְקָן**.
 Grief **כָּעַשׁ**, **כָּעַשׁ**; grievous **כָּבֵד**
 (XXVII).
 Groaning **הִתְעַבָּה** (XXVIII).
 Ground **אֲדָמָה** (XXVIII).
 Guide *n.* **מְדַרְיָה**, **אֲלוֹהֵי**.
 Guilt **עוֹן**, **אָשָׁם** (XXVII); guilty
רָשָׁע, **אָשָׁם** (XXVII).

- Habitation מִשְׁכָּן (XXVI; 67, *Obs.* 1).
 Hail *n.* בָּרָד.
 Hair שֵׁעָר (XXVII); hoary hair שֵׁיבָה.
 Half חֲצִי (210).
 Hand יָד (140, *Obs.* 2), כַּף (212).
 Handle (wield), to הִנְפִישׁ.
 Handmaid אֲמָתָה (144), שִׁפְחָה (XXV).
 Happen, to קָרָה, קָרָה (199, I. 2), הָיָה (198).
 Happiness; *see* 137, Note 1.
 Harlot זוֹנָה.
 Harvest (of fruit) קָרַץ; grain harvest קִצִּיר (XXVII).
 Haste, to הִמְצִיחַ, מְהֵרָה (VII; 200, *c, d*).
 Hate, to שָׂטַם (XIV), שָׂטַם.
 Head רֹאשׁ (144).
 Heal, to רָפָא (XIV); health שְׁלוֹם (XXVI).
 Heap (of stones) גֵּל (212).
 Hear (hearken), to שָׁמַע, הִשְׁמָעוּ (VI).
 Heart לֵב (XXVII), לֵב (212), *both with pl.* לֵב.
 Heaven שָׁמַיִם (68, *Obs.* 2).
 Heavy *adj.*, to be heavy, *v.* כָּבֵד (111, *Obs.*).
 Hebrew עִבְרִי.
 Heed, to give הִקְשִׁיב; to take heed to one's self הִשְׁמָר.
 Heifer פָּרָה, עֲגֵלָה (XXV).
 Height (stature) גְּבוּהָ (XXIV), קוֹמָה, (a high place) מְרוֹם, רָמָה.
 Help *n.* עֲזָרָה (XXIV), עֲזָרָה (XXV); to help עֲזָר.
 Herd בָּקָר.
 Here הֵנָּה, בְּהֵנָּה (215, 8); here is (behold) הִנֵּה (XXX).
 Hero גִּבּוֹר.
 Hew, to חָצַב, פָּסַל.
 Hide, to סָתַר, בָּחַר (VII), סָטַן, לָאֵם.
 High רָם, גְּבוּהָ (XXVII); to be high רִים (XII), גְּבוּהָ (194, 2); high place (for idolatrous worship) בְּמִזְבֵּחַ, (elevated spot) רָמָה; Most High (God) עֲלִיּוֹן.
 Hill גְּבֻעָה (XXV).
 Hither הֵנָּה, הִלָּם.
 Hold, to הִחְזִיק; to take hold הִחֲזִיק.
 Hole חוֹר.
 Holy קָדוֹשׁ (XXVI); to be holy קָדַשׁ; holiness קְדוּשָׁה; holy place, sanctuary מִקְדָּשׁ, קָדַשׁ (133, 2).
 Honest בָּן.
 Honey דְּבַשׁ.
 Honour *n.* כְּבוֹד (XXVI), הִדָּר; to honour כָּבַד; honoured, honourable, glorious הִתְקַבֵּל.
 Hook, ring חוֹךְ.
 Hope, expectation הִתְקַוָּה.

Horn קֶרֶן (1): *see* 140, *Obs.* 2.

Horse סוס.

Host, army צָבָא (*const.* צָבָא; *pl.* צָבָאוֹת, 67, *Obs.* 1).

Hot, to be חָמַם (205, 3, 2).

House בַּיִת (144).

How? אַיִךְ, אַיִכָּה, אַיִךְ (*see also* p. 227, footnote 2), how! מָה (87, 2); how long? עַד-מָתַי, עַד-אַנְהָ.

Howl, to הוֹלִיל (189).

Hundred מֵאָה (XXIX).

Hunger רָעַב (XXVII); hungry *adj.*, to be hungry *v.* רָעַב (111, *Obs.*).

Hurry, to מָהַר (VII).

Husband אִישׁ (144).

Idol: *see* image.

If אִם לֹא, לִי (220), גַּי; if not לֹא אִם, אִיִּלִּי (220, *ℓ*), אִיִּלִּי.

Image, idol מַסְקֵל (*pl. always* מַסְקֵלִים), אֱלִיל.

Imprison, to אָסַר.

Incense לְבָנָה.

Incision גְּדֻדָּה.

Incite, to הִסִּיחַ (203, *Note*).

Incline, to נָטָה (*see Focab. I*).

Increase (become numerous), to רָבַב (XX).

Indignation זַעַם (XXIV).

Inhabit, to יָשַׁב (188, III. *ℓ*); inhabitant יֹשֵׁב, יֹשְׁבֵי (XXVII).

Inherit, to נָחַל (201, *Obs.* 2); inheritance נְחֻלָּה (XXV).

Iniquity פְּשָׁע (XXIV), רָשָׁע, עָרַל, עָוֹן (XXVI), אָחָז (211), שָׂוָא.

Innocent נָקִי (XXVII).

Instant, moment רִגְעָה (215, 1).

Instead of תַּחֲתָיִם (101, 3).

Instruct, to לָמַד, הוֹרָה, לְמַד (X, XV.); instruction מוֹסֵר, לְקַח.

Instrument כְּלִי (144).

Integrity הֶם (212), תְּמִימָה.

Intelligence שֵׂכֶל (XXIV).

Intercede, to הִתְפַּלֵּל.

Interpret, to פָּתַר; interpreter פֹּתֵר; מְלִיץ (138).

Intestines מְעֵיִם (143, 2).

Iron בְּרִזָּה.

Jawbone לָהִי (210).

Jealousy קַנְיָא.

Jew, Jewish יְהוּדִי.

Judge *n.* שֹׁפֵט (XXIII); to judge מִשְׁפָּט, שָׁפַט; judgment מִשְׁפָּט (XXVI), שֹׁפֵט (XXIV).

Just צְדִיק, יָשָׁר (XXVII); to be just, righteous צָדַק; to justify הִצְדִּיק, צָדַק.

Keep, to שָׁמַר, נָצַר, שָׁמַר (XVIII).

Kid גָּדִי (210).

Kill, to הָרַג, רָצַח, הִמִּית, מוֹתָהוּ (XII, XIII).

- Kind (species) *n.* מִשְׁפָּחָה (135, *Obs.* 1), מִשְׁפָּחַט.
- Kindle, to הִצִּיתָ (203, *a*).
- King מֶלֶךְ (XXIV); to make king מְלַכֵּה; kingdom מְלִיכָה, מְלִיכָה (32, 2), מְמַלְכָה (135, *Obs.* 1).
- Kneading-trough מִשְׁאָרָה (1) XXIV.
- Knee בָּרָךְ (140, *a* XXV); to kneel בָּרַךְ.
- know, to יָדַע (188, III. *b*); knowledge יָדְעָה (XXIV); יָדָעוּ.
- Labour *n.* עֲמָל (XXVII), יָגִיעַ; to labour עָבַד.
- Lamb לְבָנִים, *fem.* בְּנֵי־בָשָׂה and בְּנֵי־בָשָׂה (XXV).
- Lame פֶּסֶחַ (XXIII).
- Lament, to סָפַד; אָבַל; lamentation מִסְפָּד (XXIII).
- Lamp (*fig. for progeny*) נִיר.
- Land, earth אֲרֶצַּח (1), אֲרָצָה (XXVIII); dry land רִבְשָׁה.
- Languish, to צָרַח; *see also* droop.
- Last, latter אַחֲרָיִם; latter end אַחֲרֵי־הַיּוֹם.
- Law תּוֹרָה.
- Lay up (store up), to צָבַר.
- Leader מְדַרְיָה, מְדַרְיָה, מְדַרְיָה; to lead נָחַל, הִדְרִיחַ.
- Leaf (of a plant) עֵלֶף (139, IV).
- Lean, poor רָחַח (139, IV).
- Lean on, to נָשָׁעַן (167, 2).
- Learn, to לָמַד.
- Leave (forsake), to עָזַב, נָטַשׁ (XVIII); to leave remaining (XVIII); to leave remaining הוֹרִיחַ, הוֹרִיחַ (X).
- Left (side) שְׂמָאל; left (remaining) נֹרֵחַ (X), נָשָׂא.
- Leg שׁוֹן.
- Length אֶרְכָּה (XXIV).
- Leper צָרַעַת, צָרַעַת; leprosy צָרַעַת (XXV).
- Lest מִן־כֵּן (117, 7).
- Let down, to הִרְפִּיחַ (XVI).
- Letter, epistle מְגִלָּה (XXV).
- Levite לֵוִיִּי.
- Liar כֹּזֵב (XXIII).
- Libation, drink offering נֶסֶחַ (2) (XXIV); to make a libation נָסַח (XVIII).
- Lick (lap with the tongue), to לָקַק (205, 3, 2).
- Lie, falsehood שָׁקֵר (2), בָּזָב, שָׁרָא.
- Lie down, to שָׁכַב.
- Life הַיּוֹם (143, 2, *c*), נַפְשׁ (135, *Obs.* 3).
- Lift up (raise), to הִרִיחַ (XII).
- Light *n.* אֹרֶךְ.
- Light, swift קַל (212); to be light, swift קָלִיל (XX; 205, 3, 2); to lighten, make light הִקְלִיחַ (XX).
- Like, to be דָּמָה; to liken, compare הִמְשִׁילַח, הִמְשִׁילַח; likeness דְּמוּת.

- Linen **בָּר**.
- Linger: *see* delay.
- Lion **אַרְי** (210), **אַרְיָה**; young lion **קִטָּר**.
- Lip **שָׂפָה** (140; XXVIII).
- Listen **שָׁמַע** (VIII), **הִשְׁמָעוּ**.
- Little *n. and adj.* **מְעוֹט**, *pl.* **מְעוֹטִים**; **קָטָן**, **קָטָן** (212, Note 3), **צָעִיר** (XXVII).
- Live, to **חָיָה** (198); living *adj.* **חַי**, *pl.* **חַיִּים** (*see* Exercise 16, Note *h*).
- Lol **הִנֵּה**, **הִנֵּה** (106, XXX).
- Loins **מְתָנִים** (140).
- Long *adj.* **אָרָךְ** (189, *Obs.* 1); to be long, **הִאֲרִיךָ**, **אָרַךְ** (172, 3); how long? **עַד-מָתַי**, **עַד-מָתַי**.
- Look, to **הִבִּיט** (XVIII), **שָׁעָה**.
- Lord **אֲדוֹן** (143, 2, *d*; page 63, footnote 2), **בָּעַל** (143, 2, *d*).
- Lot **גּוּרַל** (XXVI), **הֶלֶק** (XXIV).
- Love *n.* **אַהֲבָה**; **הִדָּד**, to love **אַהֲבָה** (186).
- Lying, deceitful **כֹּזֵב** (XXIII).
- Magnify, to **גָּדַל**.
- Maid, maiden **עַלְמָה** (XXV); maid-servant **אֲמָה** (144), **שִׁפְחָה** (XXV).
- Majesty **גְּאוּרָה**, **הוֹד**.
- Make, to **עָשָׂה**, **פָּעַל**; to make (— form) **יָצַר**; to make (a covenant) **כָּרַת**; to make (= appoint) **יָתַן** (202, *Obs.* 3); Maker, making **עֹשֶׂה** (93, 3).
- Male **זָכָר** (XXVII).
- Man **אָדָם** (L. *homo*, a general term including male and female, mankind; man in contrast with other beings); **אִישׁ** (144; an individual; man in contrast with woman); **אָנָשׁ** (man as frail, perishing); **גִּבּוֹר** (mighty man); **נָעִיר**, **בְּחוּר** a young man.
- Manna **מָן**.
- Many **רַב** (212).
- Marriage, to give in **הִתְנַחַךְ**.
- Master *n.*: *see* lord.
- Matter, thing **דָּבָר** (XXVII).
- Measure, to **מָדַד** (205, 3, 2): *n.* measure (of extent) **מִדָּה**, (of capacity) **סָמָה**.
- Meditation **שִׁיחָה**.
- Meek **עָנִי** (XXVII).
- Meet, to **קָרָא**; to meet by appointment **נִפְעַד** (X).
- Melt away, to *Ni. of* **מָסַס** or **מָסַק** (XX).
- Memorial **זְכוֹר** (XXVI).
- Mention, to **הִזְכִּיר**.
- Mercy **חַסְדִּי** (1) **XXIV**, **חַמֻּדָה**.
- Messenger **מַלְאָךְ**, **מַגִּיד** (XIX).
- Middle, midst **בְּתוֹךְ** (2), **בְּתוֹךְ** (211).
- Mighty one **גִּבּוֹר**.

- Minister (serve), to שָׁרַח (VII); minister, attendant מְשָׁרַח.
- Mist, vapour אַד.
- Mistress מְבָרַח (XXV).
- Mocker, scoffer לִץ.
- Moment רִגְעָה (215, 1).
- Money כֶּסֶף (1), XXIV.
- Month חֹדֶשׁ (XXIV).
- Monument, pillar צִיָּהָן.
- Morning בֹּקֶר (XXIV).
- Morsel, piece פֶּת (212).
- Moses מֹשֶׁה.
- Mother אִמָּה, *pl.* אִמּוֹת.
- Mountain הַר (71, II. 3, and *Note*; 212).
- Mourn, to אָבַל = *Hithpa.*, אָבַל; mourning *n.* אָבֵל (XXIV), מְסָפֵד (XXIII).
- Mouth פֶּה (144), חֵךְ (212, *Note* 2).
- Move (give way), to מָדַח (XII).
- Much רַב (212); much more, much less כִּי אָפָה (219).
- Multiply (increase), to רָבַב (XX); multitude הַמּוֹן (XXVI); רַב (212).
- Murder, to רָצַח.
- Name *n.* שֵׁם, *pl.* חוֹ (XXIII).
- Narrow, *adj.* צָר.
- Nation גּוֹי.
- Native אֲזָרָה; native land מוֹלְדָתָה (XXV).
- Nature, kind מִשְׁפָּחָה (XXVI).
- Nazirite נָזִיר.
- Near *adj.* קָרוֹב (XXVI); near *prep.* אֶצְלַי (101, 1), עַל (101, 2).
- Neck עֲרֵב (XXIV), צַוְעָרַי *and pl.* (143, 2, *b*).
- Negligence רְמִיָּה.
- Neighbour רֵעֵךְ, שָׁכֵן (XXVII).
- Neither *conj.* וְלֹא, נִם לֹא (219).
- Net חֶרֶם (XXIV), רֶשֶׁת (2), פֶּח.
- Nevertheless אֲיָלָם.
- New הַדָּשׁ (XXVII).
- Night לַיִל (212), לַיְלָה (209, *c*).
- Nile יַרְדֵּן.
- Nine תֵּשַׁע (XXIX); ninth תְּשִׁיעִי.
- No, not לֹא, אַל (121), אֵין (106; XXX); that . . . not (*i. e.* lest) אֵין; not yet עַד (117, 7); no one, nothing (*see* 213, VI).
- Noise רִעַשׁ; to make a loud noise רָעַשׁ (205, 3, 2).
- North צָפוֹן (XXVI).
- Now עַתָּה (209, *c.* 4), הַעַתָּה (215, 4).
- Number *n.* מִסְפָּר (XXVI); to number סָפַר.
- Numerous רַב (212); to be numerous, increase רָבַח, רָבַח.
- Nurse *n.* מֵינָקָה (135, 2; 171, *Obs.* 5).
- O (*vocative*: 73, 1). O that . . . ! (203, *Rem.*).

- Oak אֵלֶךְ, אֵלֶה, אֵלֶוֹךְ.
 Oath שְׁבִיעָה אֵלֶה (XXVIII).
 Obey, to שָׁמַע.
 Occupy, to יָרַשׁ (188).
 Odour רִיחַ.
 Offer (sacrifice), to הִקְרִיב, הִקְרָבָה (195, *Obs.* 3).
 Offering קָרְבָן (25, A, 1); whole burnt-offering עֹלָה; wave-offering הַמִּנְחָה; bloody offering זָבַח; non-bloody offering מִנְחָה; trespass-offering אֲשָׁם (XXVII).
 Oil, ointment שֶׁמֶן (1); fresh oil רִצְקָה.
 Old זָקֵן (XXVII); to be old זָקַן (111, *Obs.*); old age זָקְנִים (143, 2, c), שֵׁיבָה (hoary old age); oldest, first-born בְּכוֹר, זָקֵן (XXVII), גְּדוֹל.
 Olive, olive-tree זַיִת (211).
 Omer עֹמֶר.
 On, upon עַל (101, 2).
 One אֶחָד (XXIX).
 Open, to פָּתַח; opening (entrance) פֶּתַח (2) XXIV.
 Opposite *adv.* מִלְּפָנֶיךָ; *prep.* לְעֵמֶת (108).
 Oppress, to שָׁשַׁק, לָחַץ, שָׁדַד; oppression הִקְטַם (XXVII).
 Ordain (appoint), to הִקְטַם; ordinance חֹק (212), חֻקָּה.
 Ornament *n.* הֲדָר.
 Other, another אַחֵר, *fem.* אַחֵרָה.
 Outcast נֶחֱדָה (XVIII).
 Outcry הִרְעָה.
 Outside חוּץ, מִחוּץ (215, 4; 101).
 Outstretched נְטוּי (XVI; 66).
 Overflow, to זָרַם.
 Overtake (reach to), to הִשִּׁיג (XIX).
 Owner, קָנָה (93, 3).
 Ox שׂוֹר, עֶבֶד; oxen, large cattle בָּקָר.
 Pain, pang הֶבֶל (2); writhing pain חֵיל; painful toil עֲצָב.
 Pair, a brace זָמַד (2).
 Pale, to become הָרַר.
 Pardon, to סָלַח, נָשָׂא (XVIII, XIV), כָּסַח (XVI).
 Part, portion חֵלֶק, גּוּרְלָה (XXVI).
 Pass through, to עָבַר.
 Passover פֶּסַח.
 Pasture *n.* מְרִעִיה.
 Peace שְׁלוֹמִים (XXVI).
 Pen, style עֵט.
 People עַם (212).
 Perfect *adj.* תָּמִים (XXVII).
 Perform, to עָשָׂה, שָׁלַם.
 Perhaps אֲיֵלֵי.
 Perish, to אָבַד (186).
 Persecute, to רָדַף, צָרַר.
 Pervert, to סָלַח.
 Pestilence הִבָּר, מִנְפָּה.
 Petition *n.* שְׁאֵלָה.

- Pierce, to **דקַר**.
- Pillar **עַמּוּד צִיּוֹן מַצֵּבֶה** (XXVIII).
- Pine away, to: *Ni. of* **מָקַק** (XX).
- Pious **חַסִּיד** (XXVII).
- Pit **בְּאֵר בּוֹד שְׁחַח** (XXIV).
- Pity *n.* **רַחֲמִים**; to pity **רָחַם** (VII), **חָמַל** (182, *Obs.* 2), **חָמַן** (205, 3, 2).
- Place *n.* **מִקּוֹם**, *pl.* **חַו** (XXVI); place appointed **מִזְעֵד**; to place, set **שָׂבַן**, **הִצִּיב**, **הִצִּיג** (203, *a*), **הִצִּיחַ** (203, *Note*).
- Plague *n.* **מַכָּה**, **מַגָּפָה**, **מַגָּפָה**, **מַגָּפָה** (2).
- Plain *n.* **מִישׁוֹר**.
- Plan (devise), to **חָשַׁב**, **חָשַׁב** (XX).
- Plant, to **נָטַע** (XVIII).
- Play on a stringed instrument, to **נָנַן**.
- Plead a cause, to **רִיב**, **רִיב** (XII).
- Pleasure **חֵמֶד** (2), **חֶמְדָּה** (XXV), **רָצוֹן**, **רָצוֹן**, **רָצוֹן**; to be pleased with **רָצַח** (XVI).
- Plough, to **חָרַשׁ**.
- Pluck (tear), to **סָרַף**; to pluck out (hair) **סָרַס**.
- Plunder (spoil), to **בָּזַז**, **שָׁלַל** (205, 3, 2).
- Polluted, unclean **טָמֵא** (XXVII); to become polluted **טָמַא** (111, *Obs.*); to pollute one's self, *Ni.* — *Hithpa.*
- Pool **בְּרֵכָה**, **אָגַם**.
- Poor **דָּל** (212), **אָבִיוֹן**, **רָשׁ**.
- Portion: *see* part.
- Possess (take possession), to **יָרַשׁ** (188); possession, inheritance **נַחְלָה** (XXV).
- Pot, caldron **סָר**.
- Potter **יָצַר** (XXIII).
- Pour out (shed), to **שָׁפַךְ**, **זָרַם**, **יָצַק** (203, *b*).
- Praise *n.* **תְּהִלָּה**; to praise **הִלָּל**, **הִלְלָה** (X, XVI).
- Pray, to **הִתְחַלְּלֵנּוּ**; pray! *interj.* **תְּחַלְּלֵנּוּ** (121, *Obs.*); prayer **תְּפִלָּה**.
- Precede, to: *see* anticipate.
- Precious, to be **יָקָר** (188, III, *a*).
- Prepared, to be **נָכוֹן** (XIII).
- Preserve, to: *see* keep.
- Pretend, to **הִתְנַבֵּר**: *see also* 174, 2.
- Prevail, to **נָבַר**, **יָלַל**.
- Prevent, to: *see* anticipate.
- Prey *n.* **טָרֶף** (1).
- Price **מְחִיר**.
- Pride **גָּאווָה**, **זָדוֹן** (XXVI).
- Priest **כֹּהֵן** (XXIII).
- Prince **שָׂר**, **נָבִיר** (XXVII), **קָדִיב**, **רִיב** (XXIII); princess **שָׂרָה**.
- Prison **מִשְׁבֵּרַת** (1); prisoner **אָסִיר** (XXVII).
- Produce, profit *n.* **תְּבוּאָה**.
- Profane *adj.* **הִקָּה**, **חָלַל** (XXVII); to profane **חָלַל**.
- Profit (be useful), to **הוֹעִיל** (X).
- Property, wealth **רְכוּשׁ**.

- Prophet נְבִיא (XXVII); to prophesy *Ni*. נְבִיא = *Hithpa.* (XIX).
- Prosper, to צָלַח (184).
- Proud גָּבַהּ (XXVII); to be proud, high גָּבַהּ (194, 2).
- Prove (test, try), to בָּחַן.
- Province מְדִינָה.
- Provoke, to הִרְגִּיז, הִקְצִיף, הִקְעִים.
- Prudent, to be הִשְׁקִיל.
- Psalm הַהֲלֵל (67, *Obs.* 1).
- Pull off, to נָשַׁל (XVIII); to pull down, destroy הָרַס.
- Punish, to פָּקַד.
- Purchase *n.* מִקְנָה; to purchase קָנָה (XVI).
- Pure, clean טָהוֹר (XXVI), זָהָ (212); to be pure טָהַר; to purify טָהַר (VII); to purify one's self, — *see* 173, 3.
- Purge, to צָרַף.
- Purple הַכְּלֵלֶת.
- Purpose *n.* מְחֻשְׁבָּה (XXVIII, *e*); to purpose הִשָּׁב, הִמָּה (XVI).
- Pursue, to רָדַף.
- Put off (clothes), to קָשַׁט; to put on (clothes) לָבַשׁ.
- Quarter, fourth part רָבַע, רְבִיעַ.
- Queen מַלְכָּה (XXV).
- Quick, quickly מִהֵרָ, מְהֵרָה, כִּמְעַט: *see also* 200.
- Quiet, to be שָׁקַט.
- Rage, to רָגַשׁ.
- Raise, to הָרִים, הִקְרִים (XIII).
- Rampart (of waggons, baggage) מַעְגָּל (XXVI).
- Reach (overtake), to הִשִּׁיג (XIII).
- Read, to קָרָא (XIV).
- Ready (prepared), to be נָטוּן (XII).
- Rebel, to מָרָה = *Hi.* (XVI).
- Rebuke: *see* reproof, reprove.
- Receive, to לָקַח (202, *Obs.* 2).
- Recline, to נָשַׁעַן (167, 2).
- Recognise, to הִכִּיר (XVIII); to be recognised הִתְנַבֵּר.
- Recompense *n.* גְּמוּלָה; to recompense גָּמַל, שָׁלַם.
- Red אָדָם (212, *Note* 3).
- Redeem, to גָּאָל, קָדַח (XVI).
- Refine, to צָרַף.
- Refuge מְחֻסָּה (81, *b*; 93, 3), מְקַלָּה.
- Refuse, to מָאֵן (VII).
- Reign *n.* מְלָכוּת (32, 2); to reign, begin to reign מָלַךְ.
- Reject, to זָמַח, מָאָס, נָאָץ.
- Rejoice, to שָׂדַח, שָׂדַשׁ, שָׂדַח (XII), גִּיל.
- Release *n.* שְׁמִטָּה.
- Remain (be left), to נִשְׁאַר, נִשְׁאַר (X); remainder, remnant, rest שְׂרִיד, שְׂאָר, שְׂאָרִית.
- Remember, to זָכַר; remembrance זְכוּרָה (XXVI).
- Remission: *see* release.

- Remove (transfer), to **הִקַּב** (XIX);
to be removed **נִקַּב** (XX).
- Rend (tear), to **קָרַע**.
- Repay, to: *see* recompense.
- Repeat, to **שָׁנָה** (XVI).
- Repent, to **נָחַם** (XIX).
- Reply, to **עָנָה** (197, *Obs.* 1).
- Reproach *n.* **הַרְעָה** (XXV), **קְלָפָה**;
to reproach **הִכְלִים**.
- Reproof **הוֹכַחַת** (XXV), **הוֹכַחָה**;
to reprove **נָעַר**, **הוֹכִיחַ** (X).
- Reptile, reptiles **רִמָּשׁ**.
- Request *n.* **בִּקְשָׁה**, **שְׂאֵלָה**; to re-
quest **שָׂאל**, **בִּקַּשׁ**.
- Rescue, to **פָּלַט** — *Hi.*, **פָּלַט** —
Hi., **הִצִּיל** (XIX).
- Rest (be quiet), to **שָׁקַט**, **נִיחַ**
(XII); place of rest **מְנוּחָה**.
- Rest, remains: *see* remainder.
- Restrain, to **מָנַע**, **בָּלַא** (XIV).
- Return (go back), to **שׁוּב** (XII);
return (cause to go back,
send back), to **הִשִּׁיב**.
- Reveal, to **גָּלָה** (XVI).
- Revenge *n.* **נָקָם** (XXVII), **נִקְמָה**
(XXVIII); to revenge, take
vengeance **נָקַם** (XVIII).
- Reward *n.* **שָׂכָר**, **מַעֲלָה**.
- Rib, side **צָלַע**, *const.* **צָלַע** (cf.
139, *Obs.* 1), *pl. mostly* **צְלָעוֹת**
(XXVII).
- Rich **עָשִׂיר** (XXVII); to be rich
עָשַׂר; *Hithpa.* pretend to be
rich (174, 2); riches **עֲשָׂר**,
יָגִיעַ, **חַיִּיל** (211).
- Ride, to **רָכַב**.
- Riddle, enigma **הִידָה**.
- Right (hand) **יָמִין** (XXVII); to
go to the right **הִימִין** (189).
- Right (straight, proper), **יָשָׁר**;
to be right **יָשַׁר** (189).
- Righteous **צַדִּיק**; to be right-
eous **צָדַק**; righteousness **צְדָקָה**
(XXIV), **צִדְקָה** (XXVIII).
- Ring (for the finger) **טַבַּעַת**
(XXV); ring for the nostrils
of fierce animals **חָח**, *stuff*.
חֲחִיר.
- Rise, to **קוּם** (XII); to rise early
הִשְׁבִּיר.
- River **נְהַר** (XXVII); river Nile
יָאֵר.
- Road, way **דֶּרֶךְ** (XXIV).
- Rob, to **בָּזַז**, **שָׁלַל** (XX; 205, 3, 2).
- Robe (outer garment) **מְעִיל**.
- Rod: *see* staff.
- Rock **צִיָּר**, **סֶלַע** (XXIV).
- Roll (book) **מְגִלָּה**; to roll **גָּלַל** (XX).
- Root **שָׂרֵשׁ** (133, 2); to take root,
root one's self, *see* 175, 1; to
root out **נָחַשׁ** (XVIII).
- Rope **עֲבֹת**, **חֹבֵל** (XXIV).
- Round *adj.* **עֲגוּל**; round, *prep.*
סָבִיב (*see* 101, 2): round about,
adv. **מְסָבִיב** (215, 4).
- Ruin *n.* **הִרְבָּה** (XXV).

- Rule, to מָשַׁל, מְשָׁל; ruler מְשָׁל (XXIII), מְשָׁל (XXVIV).
- Run, to רוּץ (XII).
- Sabbath שַׁבָּת.
- Sackcloth שָׂק (212).
- Sacrifice *n.* זָבַח (XXIV); to sacrifice זָבַח.
- Saddle, to הִבֵּשׁ (VI).
- Safe *adj.* שָׁלוֹם (XXVI); to be safe שָׁלוֹם.
- Sailor הַבֵּל (XXIII).
- Sake of, for the עַל (101, 2), לְמַעַן (108).
- Salvation יְשׁוּעָה (XXIV), יְשׁוּעָה, יְשׁוּעָה.
- Sanctify, to קִדְּשׁ, הִקְדִּישׁ; sanctuary מִקְדָּשׁ, קִדְּשׁ (133, 2).
- Sand חֹל.
- Sandal נַעַל (140, b).
- Satisfied, to be שָׂבַע; satisfaction שָׂבַע (p. 15, footnote: XXV).
- Save, to הוֹשִׁיעַ (X, VIII); Saviour מוֹשִׁיעַ.
- Say, to אָמַר (186).
- Scales (balance) מֵאָזְנִים (140, b).
- Scatter, to הִפְצִיץ; to be scattered פִּצְּץ (XII).
- Scoffer לֵץ.
- Sea יָם; *pl.* יַמִּים.
- Search, to דָּרַשׁ, חָקַר, בָּקַשׁ.
- Season: *see* time.
- Seat מוֹשֵׁב, *pl.* הוּ (67, *Obs.* 1; XXVI).
- Second מִשְׁנָה, שְׁנֵי.
- Security בְּטָח.
- See רָאָה (XVI); seeing (*i. e.* not blind) פָּקַח (XXIII); seer הוֹדָה, רָאָה (p. 40, footnote 1).
- Seed זָרַע (1), 134, I.
- Seek, to דָּרַשׁ, בָּקַשׁ, בָּקַר, שָׁחַר (II).
- Seize, to הִשָּׁטֵחַ, אָחַז (186).
- Seem (appear), to רָאָה (XVI).
- Sell, to מָכַר.
- Send, to שָׁלַח.
- Separate, to הִבְדִּיל, הִפְרִיד.
- Sepulchre קְבֻרָה (1), קְבֻרָה.
- Serpent נָחָשׁ (XXVI).
- Servant יָעַר, עָבַד (XXIV), מְשָׁרָח (attendant, minister); to serve עָבַד (VI); service עֲבָדָה.
- Set (place), to שָׂם, שָׂמוֹ (XII), הִצִּיג, הִצִּיג (203, a).
- Seven שֶׁבַע (XXIX); seventh שִׁבְעִי.
- Severe כָּבֵד, קָשָׁה (XXVII).
- Shadow *n.* צֶל (212).
- Shake (be shaken), to רָעַשׁ, סָעַר, מָדַח (XII).
- Shame *n.* בִּזְיוֹן (XXIV), כְּלָמָה.
- Shape *n.* קָצֵב (2), הִצִּיב (XXIV; 137, *Obs.*); to shape יָצַר.
- Sharp חוּד, *fem.* חֲדָה (212).
- Shed (pour out), to שָׁפַךְ; *part.* shedding שָׁפַךְ (127).

- Sheep, — a flock צֹאן; single sheep שֶׁה (143, *d*).
- Shekel שֶׁקֶל (2).
- Shepherd רֹעֵה (p. 40, footnote 1; 81, *b*; 93, 3).
- Shield *n.* מָגֵן, *suff.* מִמֵּי.
- Shoe: *see* sandal.
- Shoot (throw), to הִזָּק (XVI), הִזָּה, הוֹרֵה (XVI, X).
- Short, to be קָצַר (116, *Obs. c*).
- Shoulder שֵׁכֶם, גִּתָּה (139, *Obs. 1*; 64, *b*).
- Shout *n.* הִרְוֵה רֶגֶז; to shout רָנָן (205, 3, 2), הוֹרִיעַ (XIII).
- Show (cause to see), to הוֹרֵא, הוֹרֵא (XVII); to show kindness to עָשָׂה חֶסֶד עִם.
- Shut, to, סָגַר; to shut up, restrain קָצַר (XIV).
- Sick חָלָה (p. 40, footnote 1; 81, *b*); to be sick חָלָה (XVI, VI).
- Sickle חֶרְסֵשׁ.
- Side צִלְע (*const.* צִלְע), יָרְכָה (140; XXVIII); at the side of אֲצִל (101, 1); on the other side, or on this side עֵבֶר (*see also* 108).
- Sign *n.* אֵיזֵן *c.*, *pl.* אֵיזֵיזֵן.
- Silent, to be דָּמָם (205, 3, 2), הִחְרִישׁ (VI).
- Silver כֶּסֶף (1).
- Simple-minded, to be פְּתוּחַ (XVI); simplicity פְּתוּחַ (210).
- Sin *n.* חַטָּא (132, *Obs. 2*); חַטָּאָה *f.*, *pl.* חַטָּאוֹת; sinner חַטָּא; to sin חַטָּא (VI, XIV).
- Sing, to שָׁיר (XII).
- Sink, to טָבַע.
- Sister אָחוֹת.
- Sit down, to יָשָׁב (188).
- Six שֵׁשׁ (XXIX); sixth שֵׁשִׁי.
- Skin עוֹר.
- Slain הָלַל (XXVII).
- Slander *n.* דִּבְרָה.
- Slaughter *n.* מִנְחָה, מִנְחָה.
- Slay, to, הָרַג, רָצַח, שָׁחַט; to slay a sacrifice זָבַח.
- Sleep *n.* שָׁנָה (XXVIII; *see also* Exerc. 26, Note 1); deep sleep תִּרְדָּמָה; to sleep, fall asleep יָשָׁן (188, III, *a*); sleeping יָשָׁן (126, *b*).
- Slip off, to נָשַׁל (XVIII); to cause to slip סָלַח.
- Slow אָרַךְ (XXVIII; 139, *Obs. 1*).
- Slumber *n.* חֲנֻמָּה; to slumber נָיַם (XII).
- Small צָעִיר, קָטָן, קָטָן (*sem.* קָטָן; 212, Note 3), צָר.
- Smash, to שָׁבַר.
- Smite, to נָגַע (202, *Obs. 1*), נָגַח (XVIII), הִקָּה, הִקָּה (*see under* קָה in Vocabulary I).
- Smoke עָשָׁן (XXVII).
- Snare *n.* פֶּה; to snare birds נָקַשׁ; to lay snares נָקַשׁ.

- Snatch (deliver), to **הציל** (XVIII).
 Snow **שֶׁלֶג**.
 Snuffers, tongs **מְלַקְחִים** (140).
 So **כֵּן**.
 Sojourn, to **גָּר** (VII), sojourner
גַּר, גָּר.
 Soldier (man of war) **אִישׁ מִלְחָמָה**
 (80, 2; 144, Note).
 Son **בֶּן** (144), **בֵּן** (XXVII).
 Song **שִׁיר, שִׁירָה**.
 Soul **נֶפֶשׁ** (1) *c.* (135, *Obs.* 3).
 Sound *n.* **קוֹל** (67, *Obs.* 1).
 South **זָנֵב** (209, *Rem.* 2).
 Sow (seed), to **זָרַע**.
 Span *n.* **זָרָה**.
 Spare, to **חָסַד, חָסַד** (191, *Note*).
 Speak, to **דָּבַר** (169, 2).
 Spear *n.* **הַנִּיחַ**.
 Spirit *n.* **רוּחַ** *c.*, *pl.* **רוּחוֹת** (12, 2),
נְשָׁמָה (XXVIII).
 Splendour **הִתְאָדָּרָה** (1), **אֲדָר** (210).
 Spoil, booty **שָׁלַל** (XXVII); to
 spoil, despoil **בָּזַז, שָׁלַל** (205,
 3, 2).
 Spot, mark, stain, blemish **מַיִם**,
לִנְע (2); spotted **בָּרַד** (212,
Note 3).
 Spread out (metal, &c.), to **רִקַּע**;
 to spread out (a cloth &c.)
פָּרַשׁ, רָצַע (203, *a*).
 Spring (of water) **עֵיִן** (211),
בְּנָיָה.
 Sprinkle, to **זָרַק**.
 Sprout, bud *n.* **פָּרוּחַ** (2), **צִמְחָה** (2);
 to sprout, flourish, **פָּרוּחַ, צִמְחָה**.
 Spy out, to **רָגַל**; a spy **מְרַגֵּל**
 (XXIII).
 Stable, stall *n.* **אֲבוּס**.
 Staff, rod **שֵׁבֶט** (XXIV), **מַקֵּל** (XXIII),
מַטֵּה (81, *b*; 93, 3).
 Stain: *see* spot.
 Stand, to **עָמַד** (VI), **הִתְרַצַּב**, **קַיִם**
 (XII), **קָצַב** (203, *a*).
 Stature **קוֹמָה**.
 Statute, ordinance **חֹק** (212),
חֻקָּה.
 Steal, to **גָּנַב**.
 Still, yet *adv.* **עַד** (106).
 Stir up, to **חִסְרוּ, סָכַסַּף** (191, 7),
 (203, *Note*).
 Stone **אֶבֶן** (1) XXIV.
 Store up, to **צָבַר**.
 Stork **חִסְרִידָה**.
 Storm *n.* **סֶעֶר** (XXIV).
 Straight, to be **יָשָׁר** (169; *see*
also 200).
 Strange, a stranger, **זָר, נִכְרִי**,
נָכַר.
 Straw **תְּבֵן**.
 Stream *n.* **נָחַל** (XXIV).
 Street **שׁוּק**.
 Strength **כֹּחַ** (12, 2), **זְבוּדָה**, **עֹז**
 (212), **מְאֹד**, **חֵיל** (211); to
 strengthen: *see under* strong.
 Stretch out, to **נָטַח** (*see Vocab.* I);
 stretched out **נְטוּי** (66).

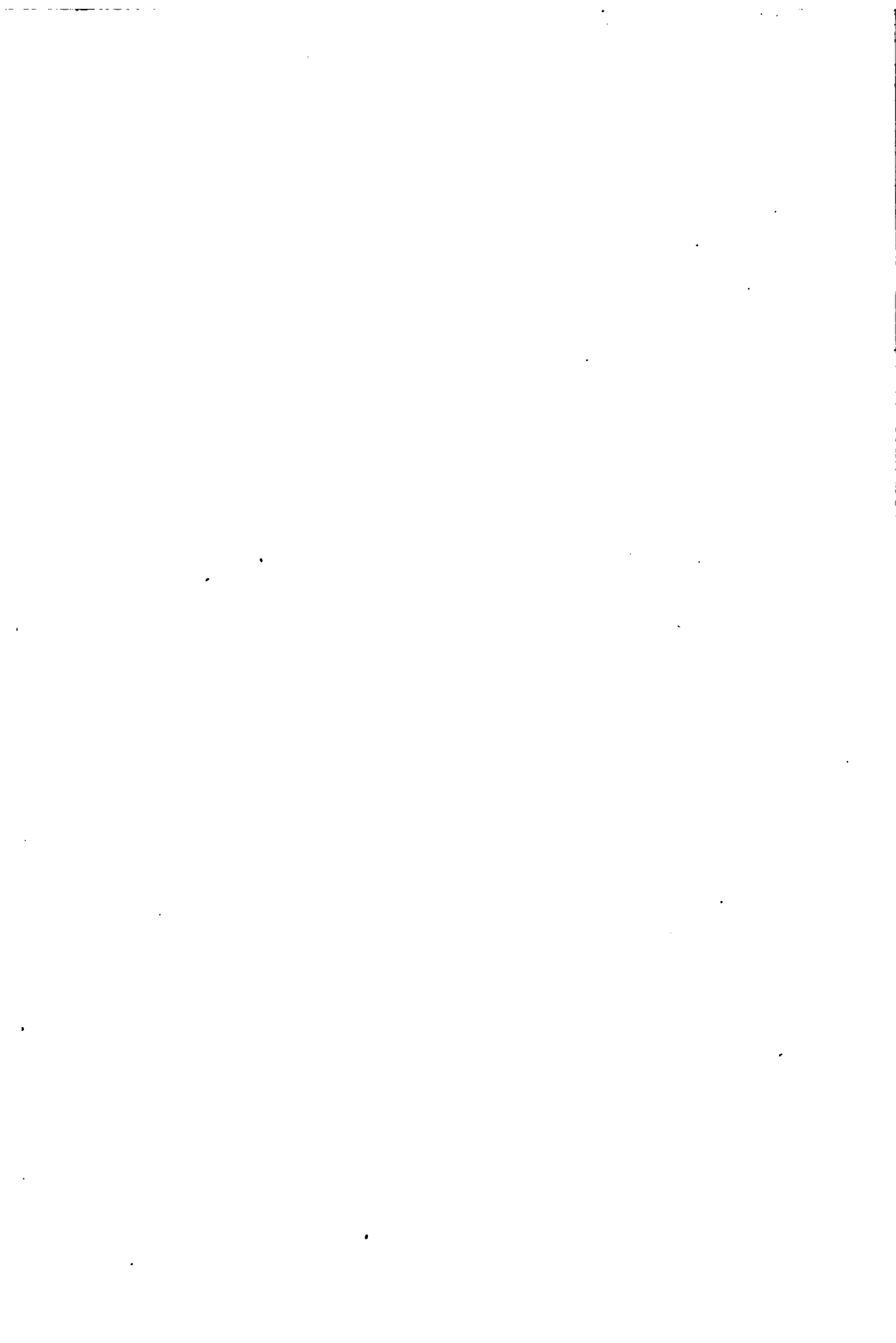
- Strike: *see* smite; stroke, blow
 נָגַע (XXIV), מִנְגַּח.
- Strong הֶזֶק (XXVII), עֲצוּם (XXVI),
 עָז (212); to be strong הֶזֶק,
 עָצַם, אָמַץ, נָבַר (*in all these
 verbs, Piël means to streng-
 then*), עָזַז (205, 3, 2).
- Stronghold מְצוּר, מְצוּד.
- Stumble, to כָּשַׁל — *Ni.*; stum-
 bling-block מְכַשֵּׁל.
- Style, pen עֶט.
- Substance (property, wealth)
 הוֹן, רְכִישׁ.
- Suck, to נָנַק; to suckle חִינֵיק
 (189).
- Summer קָיִץ.
- Sun שֶׁמֶשׁ (2) (XXIV).
- Supplication תְּחִנָּה, תְּחִנָּתִים.
- Support, to אָמַן, אָמַן.
- Surely, certainly אָכֵן: *see also*
 125, 1; *and* 196.
- Surround, to: *see* סָבַב *in* *Vocab. I.*
- Swear, to נִשְׁבַּע.
- Sweet מְחֹקֵם, *pl.* מְחֹקִים.
- Swift *adj.* קָל (212); to be swift
 קָלַל (205, 3, 2).
- Sword חֶרֶב (1), *pl.* חֶרְבוֹת (64, *c.*;
 135, *Obs. c.*; XXIV).
- Syria, Syrians אַרְם.
- Table שֻׁלְחָן, *pl.* חוֹ (67, *Obs. 1.*);
 tablet לִיָּה, *pl.* לִידוֹת (67,
Obs. 1.).
- Take, to לָקַח (202, *Obs. 2.*), לָכַד;
 to take away אָסַף (136).
- Talent (of money) כֶּכֶר (143, 4).
- Tall רָם, גָּדוֹל (XXVI).
- Tamarisk tree אֲשֵׁל.
- Tarry, to אָהַר = *Pi.* (VI).
- Taste *n.* טַעַם (1) XXIV.
- Teach, to לָמַד, אָלַם, הוֹדִיעַ (X,
 VIII), הוֹרִיחַ (X, XVI).
- Tear (rend), to קָרַע, סָרַף; to
 tear out (hair) מָרַס.
- Tears דִּמְעָה.
- Teat, breast שֵׁד (140).
- Tell, to הִגִּיד (XIX).
- Ten עָשָׂר (XXX); tenth עֲשִׂירִי; to
 give a tenth, tithe עָשָׂר (170,
Obs. 2.), — *more rarely* עָשָׂר
 (109, *Obs. c.*).
- Tender, to be רָבַח (205, 3, 2).
- Tent אָהֶל (137, *Obs.*); to move
 or pitch a tent אָהַל (109,
Obs. c.).
- Terrible נורָא; to terrify רָגַע,
 בָּהַל (VII), הוֹרְגִיז, עָרַץ; to be
 terrified עָרַץ, נִבְהַל,
 (205, 3, 2); terror הִתְחַו.
- Testimony עֵדוּת (XXVIII).
- That *dem. pron.* הִיא, הִיא (84,
 3); that *conj.* כִּי (219, *Note.*);
 that *rel.* אֲשֶׁר (222 *ff.*); in
 order that לְמַעַן & *c.* (117, 7;
 219).
- Then (at that time) אָז (117,

- Obs.*); then (in that case,—
after a condition) אָז or אַז (221).
- Thence מִשָּׁם.
- There (in that place) שָׁם; there
is שָׁם; there is not אֵין; there-
fore לְכֵן, עַל-כֵּן.
- Thicket סִבְכָה (132, *Obs.* 4).
- Thing דָּבָר (XXVII); anything
מְאֵימָה; nothing (*see* 213,
VI. 2).
- Think, to חָשַׁב, הִשָּׁח (XVI).
- Thirsty *adj.*, or *v.* to be thirsty
צָמָא (111, *Obs.*; XIV).
- Thither שָׁמָּה.
- Thorn, thorns קָרוֹץ.
- Thought *n.* מַחְשָׁבָה (135, *Obs.* 1),
אֲצִיר (XXIV).
- Thousand אֶלֶף (1) XXIX.
- Three שְׁלֹשׁ (XXIX); third שְׁלִישִׁי;
divide into three שְׁלֹשׁ (170,
Obs. 2): thrice (*see* 154, *b*).
- Thresh corn by treading, to
הִשָּׂה (XII); threshing-floor מִטְרָן
(XXIV; 67, *Obs.* 1).
- Threshold סָף, *suff.* סָפִי (212).
- Throne כִּסֵּא (XXIII).
- Through (by means of) בְּיַד
(*lit.* by the hand of).
- Throw, to הִזְלִיף, הִזְרִיחַ (X, XVI);
to throw down, cast down
הִזְלִיל (XVIII).
- Thrust through, to דָּקַר; to thrust
out מָחָה — *Hi.* הִזְדִּיחַ (XVIII).
- Thus כֹּה, כֵּן.
- Till (cultivate), to עָבַד.
- Till, until *prep. and conj.* עַד
(101, 2; 219).
- Time עֵת (212); time repeated
פְּעָמַיִם (154, *b*); appointed time
מוֹעֵד.
- Timid, afraid הִתְרַחַץ (XXVII).
- Tired (wearyed), to be רָגַע, רָגַעָה
(188, III, *a*).
- Tithe, to: *see under* ten.
- To אֶל- (101, 2), לְ (102 ff.).
- Together יַחַד (215, 1), יַחְדָּו,
בְּאַחַד (215, 4).
- Toil (labour) *n.* עָמַל, עָצָב (XXVII);
to toil רָגַע (188, III, *a*).
- Tongs: *see* snuffers.
- Tongue לְשׁוֹן *c.*, *pl.* רוֹת (XXVII).
- Tossed, to be סָעַר.
- Totter, to מָרַח (XII).
- Touch, to נָגַע (202, *Obs.* 1).
- Towards אֶל- (101, 2): *see also*
209, *c*.
- Tower מִגְדָּל (143, 4).
- Transfer, to: *see under* כָּבַב *in*
Vocabulary I.
- Transgress, to פָּשַׁע; trans-
gression פְּשָׁע (2) XXIV.
- Tread, trample with the foot
הִדָּשׁ, הִדָּס, הִדָּס, הִדָּס (XII).
- Tree עֵץ.
- Tremble, to רָגַע, רָגַעָה, רָגַעָה,
נִבְהַל, חָגַל (XI).

- Trespass-offering אָשָׁם (XXVII).
 Tribe שֵׁבֶט (XXIV).
 Tribute מַס (212).
 Troop גִּדּוּד.
 Trouble *n.* צָרָה, עָמַל (XXVII), עָנִי (210); to be in trouble צָרָה (205, 3, 2).
 Truly אָמֵן, אָבֵל, אָמֵן.
 Trumpet שׁוֹפָר, *pl.* חוֹז (67, *Obs.* 1), חוֹצְצֵרָה.
 Trust, to בָּטַח (VI), הֶאֱמִין (VI), חָסָה (VI, XVI); trusty נֶאֱמָן.
 Truth אֱמֻנָה (212, *Note* 2).
 Try (test), to בָּחַן.
 Tumult תְּרוֹמֶט.
 Tunic כְּתוֹנֶת *and* כְּרוֹתָן (XXV).
 Turn (change), to הִסָּפֵן (VI); to turn aside סָרָה (191, 8, *Obs.*), נָחָה (*see Vocabulary* I); to turn one's self פָּנָה (XVI), סָבַב (XX).
 Turtle-dove הוֹד.
 Twilight לְשָׁף (2).
 Two שְׁנַיִם (XXIX); twenty עֶשְׂרִים (149, *a*); twice (*see* 154, *b*).
 Uncircumcised עָרֵל (XXVII).
 Unclean *adj.*, *and v.* to be unclean טָמֵא (111, *Obs.*).
 Under *prep.* תַּחַת (101, 3; *see* 108, *Obs.*).
 Understand, to בִּין (XII), הִשְׁקִיל; understanding *n.* בִּינָה.
 Ungodly רָשָׁע, חָנָף (XXVII).
 Unleavened cake מַצּוֹת (XXVIII).
 Unless: *see* 220.
 Upper עֲלִיּוֹן.
 Upright (*morally*) יָשָׁר, פֶּן, חָם.
 Upwards מַעְלָה (209, *c*).
 Usury (interest) תַּרְבִּיחָה.
 Valley נָחַל (XXIV), גֵּיא, עֲמָק, גֵּיא (35, *Obs.*), גֵּיא.
 Vainly, in vain חָפֵז (215, 4); vanity הֶבֶל (XXIV); something vain שְׁוֵא (35, *Obs.*).
 Vengeance נָקָם (XXVII), נִקְמָה (XXVIII); to take vengeance מָחָה (XIX), נָקַם (XIV).
 Verily: *see* truly.
 Very, *adv.* מְאֹד.
 Vessel כֵּלִי (144).
 Village הַצֵּר (XXVII).
 Vine נֶטֶן (1); unpruned vine קָיִר; vineyard כַּרְם (1) XXIV.
 Virgin בְּתוּלָה.
 Vision מַרְאֵה, מַחְזָה (81, *b*; 93, 3), חֲזוֹן (XXVI).
 Visit, to בָּקַד.
 Voice קוֹל, *pl.* חוֹז (67, *Obs.* 1).
 Vow *n.* נֶדֶר (XXIV); to vow נָדַר (XVIII): *see* II 4, *Obs.* 2.
 Wait (expect), to קָנָה (XVI).
 Walk, to הִלְכָה, הִתְהַלֵּךְ (*cf. Fr.* *se promener*).

- Wall (of a city) **הוֹקְמָה**; wall (of a vineyard; or a dividing wall) **גִּדְר**; to make a wall **גִּדַּר**.
- Want (lack), to **חָסַר** (182, *Obs.* 2).
- War *n.* **מִלְחָמָה** (135, *Obs.* 1; XXVIII); warrior **גִּבּוּר** (*see also* soldier).
- Warm, to be **חָמַם** (205, 3, 2).
- Wash (the body), to **רָחַץ**; to wash (clothes) **בָּבַס** (169, 2).
- Waste, desolate *adj.* **חָרַב**; to lay waste **שָׁדַד** (XX); to be laid waste **חָרַב**, **שָׁמַם** (205, 3, 2).
- Watch (be sleepless), to **שָׁמַר**; to watch (keep, guard) **שָׁמַר**, **נָצַר** (XVIII).
- Water **מַיִם** (68, *Obs.* 2; 144).
- Way **דֶּרֶךְ** (1) *c.*, **אַרְצָה** (XXIV) *is poetic*.
- Weak **דָּל** (212), **רַקָּה** (139, IV).
- Wealth **רִכְיָשׁ**, **הוֹן**, **הוֹל**.
- Weapon **כְּלִי** (144).
- Weary, to be **יָגַע** (188, III. *a*); to weary (*caus.*) **הוֹיַעַ** (X, VIII).
- Week **שָׁבִיעַ**, *pl.* **זו**.
- Weigh, to **שָׁקַל**; weight **מִשְׁקָל**.
- Well *n.* **בְּאֵר** *fem.*, *pl.* **זו**.
- West **אַחֲזֵר**, **יָם**; westward **יָמָה** (209, *c*); on the west **מִיָּם** (p. 205, footnote 1).
- What? **מָה** (86); what (*i. e.* that which &c.),—*see* 205.
- Wheat **חֲטָיִם** (143, 3).
- When? **מָתַי**; when **כִּי** (117, 5), **כַּאֲשֶׁר**, **כִּי** (124).
- Where? **אַי**, **אַיִה** (XXX); wherefore? (*see why?*).
- Whip *n.* **שׁוֹט**.
- Whirlwind **סַעֲרָה**, **סַעֲרָה**, **סַעֲרָה**.
- White **לָבָן** (XXVII); to be white **הִלְבִּין** (172, 3).
- Whither? **אַנְהוּ** (209, *c*).
- Who? **מִי** (87); who, which (*rel.*) **אֲשֶׁר** (223).
- Whole **כָּל**, **קָצָה** (139, IV).
- Whoredom **זְמָמִים** (143, 2. *a*).
- Why? **מַדּוּעַ**, **לָמָּה**, **לָמָּה** (p. 72, footnote 1), **מָה** (87, 2), **עַל־מָה**.
- Wicked **רָשָׁע**; wickedness **רָעָה**, **רָשָׁע** (XXIV), **רָשָׁעָה** (XXV); to act wickedly **רָשָׁע**, **חָרַע** (XXI).
- Widow **אַלְמָנָה** (XXVIII); widowhood **אַלְמָנוּת** (143, 2, *a*); widow of a brother **יָבָמָה** (XXV).
- Wield: *see* handle.
- Wife **אִשָּׁה** (144).
- Wild beast **חַיָּה**.
- Wilderness **מִדְבָּר** (XXVI).
- Willing *adj.* **מְרִיב**; to be willing **אָבַח** (186), **הוֹאִיל** (X), 200, *c*.
- Wind **רוּחַ** *c.*, *pl.* **רוּחוֹת**; *see also* whirlwind.

- Wine יַיִן (211); new wine, must תִּירוֹשׁ.
- Wing כַּנָּף (140, a), אַבְרָר (XXIV).
- Wipe out, to מָחָה (XVI).
- Wise חָכָם (XXVII); wisdom חִכְמָה (p. 15, footnote; XXV); to be wise חָכַם (VI).
- With עִם (104), אִתּוֹ (XXX); within, inside מִבְּיִתּוֹ (p. 205, footnote 1); without, outside מִחוּץ.
- Withhold, to מָנַע.
- Witness *n.* עֵד.
- Woel הוּי.
- Woman אִשָּׁה (144).
- Womb בֶּטֶן (2), רֶחֶם (1) XXIV.
- Wonderful מְפֹלֵא; to act wonderfully,— *see* 200, a.
- Wood (timber) עֵץ; wood (a forest) יַעַר (XXIV); thick wood הוֹרֵשׁ.
- Wool צֶמֶר (1) XXIV.
- Word דְּבַר (XXVII), מִלָּה (*a poetic term*), *pl.* מִלִּים, מִלִּין (67, *Obs.* 1; 141, *Obs.*).
- Work מַעֲשֵׂה, מַעֲלָה (137, *Obs.*), מַעֲלָה; appointed work, business מְלָאכָה (*const.* מְלָאכָה, 135, *Obs.* 1); to work עָבַד.
- Worn out נִקְלָה (139, IV; p. 40, footnote 1).
- World (as inhabited) תִּבְל.
- Worship, to הִשְׁתַּחֲוָה (173, 3; XVII).
- Wound *n.* מַכָּה; to wound הִלַּל.
- Wrath חֲמָה (XXVIII), זַעַם (XXIV), עֲבָרָה (XXV), אָה (212, *Note* 2).
- Wretched עָנִי (XXVII).
- Write, to כָּתַב.
- Year שָׁנָה (XXVIII; 143, 4; Exercise 26, *Note* 1).
- Yet (still), עַד (106).
- Yoke (of bondage) עַל (212); yoke (a pair) צֶמֶד (2) XXIV.
- Young צָעִיר (XXVII), קָטָן, קָטָן (pl. קָטָנִים; 212, *Note* 3); young man נָעַר (XXIV), בְּחוּר.
- Youth (period of life) בְּחָרִים, בְּחָרוּחַ, נְעָרִים, נְעָרִים (143, 2, b).
- Zeal קָנָא; to be zealous קָנָא (XIV).



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